ABSTRACT

Title of Dissertation: TEACHER SEEKS PUPIL—MUST BE WILLING TO CHANGE THE WORLD: A PHENOMENOLOGICAL STUDY OF PROFESSORS TEACHING FOR SOCIAL JUSTICE

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This dissertation explores the lived experiences of faculty who teach for social justice in the context of higher education. The tradition of hermeneutic phenomenology grounds this inquiry (Gadamer, 1960/2000; Heidegger, 1971/2001, 1977/1993; Levinas, 1969). The phenomenological research activities designed by van Manen (1990) provide the methodological framework for entering the study. By calling upon the philosophical traditions and methodological guidelines of hermeneutic phenomenology, the research begins to name what it means to teach and be for social justice in higher education.

This study involves conversations and classroom observations with five faculty members representing three colleges and universities. Among the participants are three women and two men; three faculty with tenure, two without; two people of color; Jewish, Christian, seekers, and unnamed; one person who self-identifies as gay; and, ages

mid-30s to early 60s. They are grounded in more than five different disciplines, and teach in at least seven departments, at three types of institutions.

Through this hermeneutic phenomenological exploration, the lived experience of teaching for social justice in the context of higher education shows itself in two main themes. The first theme reveals elements of articulating social justice through speaking-teaching-being. Within this theme, sub-themes are present, such as troubling language, currency and curriculum, and reading the world-word. The second theme refers to a sense of wide-awakeness in the pursuit of social justice and its teaching. Sub-themes here include the notion of taking attendance and being attentive, linking seeing with doing, and serving and sustaining a vision.

The first set of pedagogical implications of this study focus on the influence of culture, the notions of liberal and conservative ideas, speaking truth to power, and crafting a language of longing to teach for social justice. A second set of pedagogical implications emerge from the proposed idea of a *currere communis* for social justice. The research suggests the development of communities that support transformative learning for faculty and other educators in higher education. The *currere communis* for social justice also extends to suggest implications for the teaching of students and the teaching of the general public, as well as directions for future research.

TEACHER SEEKS PUPIL—MUST BE WILLING TO CHANGE THE WORLD:

A PHENOMENOLOGICAL STUDY OF PROFESSORS

TEACHING FOR SOCIAL JUSTICE

By

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As I close this doctoral journey, I am compelled by love and gratitude to note those who support me personally and professionally in my own teaching-seeking-being for social justice. In the words of Maxine Greene, “I am . . . not yet” (as quoted in Pinar, 1998, p. 1). I am at this resting place; I am not yet finished. I am thankful for the many people who have journeyed with me to this place of deep breaths and looking forward.

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TEACHER SEEKS PUPIL—PUPIL SEEKS TEACHER:

TURNING TO THE PHENOMENON OF TEACHING FOR SOCIAL JUSTICE

> Teacher seeks pupil.
> Must have an earnest desire to save the world.
> Apply in person.
> (From *Ishmael: An Adventure of the Mind & Spirit*, D. Quinn, 1992, p. 4)

If you encountered this ad in your local newspaper, how might you respond? Would it spark your passion? Raise your suspicion? Would your heart quicken as you consider the ad's implications? Would you be jaded by such audacity or naiveté? Who are these teachers and pupils who seek and desire to save the world?

While I was never greeted with a message as direct as Ishmael's ad, I have been witness to countless invitations to be both a pupil and teacher learning how positively to change the world. Grammar school teachers, priests and nuns throughout my Catholic schooling, parents, and neighbors proffered the same opportunity as presented in this ad. They were living invitations to a life of intertwined commitments to faith and justice; although in less hyperbolic language than the ad, they were invitations "to save the world." Today, I read Ishmael's ad both as a teacher learning and a learner teaching. The two identities and actions are married in my experiences of teaching and being for social justice.

Ishmael's ad suggests that those who aspire to change the world must be seekers with an earnest desire, but who must also be present and apply themselves in person to the task at hand. How does one learn to do this? I learned early to seek justice through the application of my talents and desires through community service. Only in my adulthood, however, did I more fully understand the complexities of an invitation to save the world.

I am excited, intrigued, daunted, and only partially conscious of the limits of my knowing. How do I understand justice? I do understand that the world as we know it is besieged by oppressive systems, actions and beliefs. I also believe in hope and possibility. My vocational journey has challenged me to consider how my desire for justice can be embodied in my life and work. Must I work directly for justice, or are there alternate paths to making change? How might college teaching and administrating promote social justice?

There is a tinge of guilt that accompanies my departure from direct work with the poor to my role as a teacher and administrator in higher education. Yet to work with students and within the systems of higher education is also to encounter injustice. What does it mean to be a teacher who is actively engaged in creating advocates and actors for social justice? Perhaps working with young people is to engender social justice by impacting future leaders. Perhaps working in higher education provides an opportunity to foster access and equity for marginalized people and to democratize the curriculum. Is it possible that I might be so skilled and inspired one day? What is the lived experience of teaching for social justice in the context of higher education?

This chapter traces my turning to the lived experience of teaching and being for social justice and reveals some of the questions I hope to explore with fellow college and university educators. The chapter begins with the call of vocation and explores how my own understandings of teaching and being for social justice were formed. These experiences open up a discussion of my current understanding of teaching for social justice—its theoretical frames and practices. Elements such as presence, engaging the human face, teaching at the borders, and intentional questioning lead me to a beginning

understanding of a pedagogy of hope. This chapter also begins to present how phenomenological inquiry may be useful in further understanding the lived experience of teaching for social justice.

Letting Your Life Speak

> Before you tell your life what you intend to do with it, listen for what it intends to do with you. Before you tell your life what truths and values you have decided to live up to, let your life tell you what truths you embody, and what values you represent. (Palmer, 2000, p. 3)

In his reflections on teaching, Palmer discusses the notion of vocation through the lens of his Quaker upbringing and in the phrase, "Let your life speak." This notion of a life speaking is reflective of the connections that Heidegger and Levinas draw between being and speaking. In Heidegger's (1977/1993) words, "Language is the home for being" (p. 217). Levinas (1961/2000) suggests that our living is defined by relationship to the other, and that the basis of this relationship is language. Palmer (2000) draws further understanding of vocation through its etymological roots. From the Latin *vocare*, meaning "to call," he suggests that vocation calls us to a way of life, a way of being in the world and being with its people. The word call evokes notions of "summoning with a shout" or "driving force." This phenomenological journey begins with the passion of who and what calls me.

Passionate Desire

Understanding my vocation, what life intends to do with me, is deeply connected to my journey of faith. The God of my faith is passionate about creation, passionate about each leaf, each animal, each person. And amidst this passion is God's passionate desire for me. To paraphrase the words of Barry (1993), the story of my vocation is a story of God's passionate desire and my response. I am simultaneously called to passion and from

passion. In this circle of passionate desires and responses I seek the place where my great gladness meets the world's great needs (Buechner, 1993). Here, too, I learn of the dual meaning of passion, that of great affection and of sadness.

In these pages you will meet many of the people and places that have invited me to name my passion for justice and challenged me to put that passion into action through my being-in-the-world. In my late teens and early twenties, I called out to others for experiences of (in)justice that I might grow in understanding. Pride suggests that my choices to tutor at the city jail, initiate an after-school program for low-income children, help repair an orphanage in Mexico, and devote two years to service with the poor are what precipitated my passion, my vocation. I am acutely aware, however, that my passion was ignited and my knowledge expanded not because of my own actions, but because of the actions of those around me. My developing passion rested not on the choices I made to be-with-others. Rather, it rested upon the choices of others to receive me.

A Calling to Teach for Social Justice

Palmer reminds us that in order to let our lives speak we must focus on listening rather than doing, being rather than proceeding. It is only through listening to others and striving to understand their Being that I am able to speak and to be myself. Through others I learn of God's passionate desire for a just world and share the pain of injustice. Perhaps it was in my early adulthood that I began to clarify what life intends to do with me. A cycle of call and response brought me from my rural childhood to an urban college, from college to post-graduate service, and from service with the poor to graduate studies in education—and finally, to an interest in critical education, social justice and

service-learning. Passion invited me to the jail; vocation translates that passion into professional action.

Teaching and being for social justice is a calling that can be answered; it is also a calling out for the type of education that those who search for justice seek to create. As I live my own calling as an educator, I consider the type of educational experiences I strive to create with and for students. Two Latin roots to the word education pre-suppose very different perspectives on education and can further identify what teaching for social justice may be.

The concept of *educare*[1] is reflective of what Freire (1970/1994) calls a banking style of education in which students are viewed as empty vessels who are given knowledge that is deemed necessary and sufficient for living. The concept of *educere*, however, speaks from a perspective of possibility and that education is a drawing forth of the best in students, providing them with experiences and knowledge that allow them to flourish. *Educere* not only speaks to the calling forth of the best in our students, but also the best in ourselves. Perhaps educators committed to social justice espouse an *educere* notion of education; this is my desire.

Education as *educere* and vocation as *vocare* are both about presence, listening, and drawing forth. They also both seem to speak to a certain freedom. *Educere* speaks to the freedom of students to draw forth the best in themselves free of the constraints of dogmatic education. Listening to the call of *vocare* unveils a freedom in letting our lives speak as they are inherently called to do so, rather than how social or cultural constraints may suggest. The underlying sentiment of passion reminds us that strong affection

[1] Except where specifically noted, all etymologies in this paper are derived from *The Oxford Dictionary of English Etymology*, edited by C.T. Onions (1966).

co-exists with suffering. In the process of living my own vocation, I find that the call to work for social justice through higher education can feel constraining as well as liberating.

Naming Our Vocation

In Old Testament theology, the power to name something reflects a relationship of responsibility and power between the actor and recipient of naming. As such, Adam and Eve name the animals and assume responsibility for their care and fulfillment, a concept that may be called stewardship. In some preliminary conversations to explore my phenomenon, my colleague Christine shared her experiences of naming and living her vocation. Christine works both as an educator of peer health advocates and as a classroom teacher and trainer around issues of diversity and oppression. She clearly names the connections between her vocation and social justice, as she explains:

> What interests me about HIV prevention are the social justice issues around it. . . . [We must learn to provide] culturally-competent services, which I think are part of creating a just society, and create awareness among students that as they perform either service or a career that they do that in a culturally-competent manner. (Christine)

Christine's story resonates with my own. She and I embrace the vision of a just society as a goal for higher education and our purpose in working within it. My current professional role is to support the integration of service-learning into the university curricula. I do this through faculty training, individual consultations, and a course that supports teaching assistants specializing in service-learning. I also teach a second course in leadership and community service and support students' co-curricular involvement in service through advising and programming. My passion is for social justice; my vocation

is to teach for social justice; my work in service-learning is how I currently respond to this calling.

Vocation is a sensory experience. It is a hearing, a speaking, a touching, and a seeing. As vocation is to listening and voice, vision is to sight and eyes. Vision comes from the Latin *visio(n)*, meaning "sight or thing seen." Closely related is the term visit—from *visitare*, meaning "to see" or "to go to in order to comfort or benefit." Those who educate for social justice are called to work toward a vision of a more just world. Voice leads to vision, and, "vision moves into grasp" (Levinas, 1961/2000, p. 191). Action leads to a changed student, a changed teacher, and a changed world.

What is the lived experience of fulfilling a vocation to teach for social justice in the context of higher education? Who and what provide the sustenance and foundation of this vocation? How do we come to understand the social justice we hope to teach? In order to bring the phenomenon of teaching for social justice in the open for further understanding, I explore my path for getting to this place.

Understanding and Pursuing Social Justice

> Washington, DC, Fall 1991: An ambulance screams its way down the avenue. As my mother taught me I am called to prayer; however, if I were to respond to every siren I hear today with the recitation of the Hail Mary and a prayer of good health for both victims and rescuers, my prayers would not end. I live and work in the cross-fire of drug trade, poverty, underemployment and illiteracy. Sirens fill almost every hour of the day, so much so that I am often deadened to their call. Have I ignored the call to prayer, or have the cries of the poor engaged me in a different prayer—a prayer of action? What does it mean to work for social justice in such an overwhelmingly unjust world? As I wait for the bus, I pray for hope and review my agenda for the day. Another week begins. (My Reflections, 2002)

Perhaps my parents would have predicted these street-corner devotions. I attended Catholic schools from elementary school through high school, chose a Catholic Jesuit college for my bachelor's degree, and worked for a faith-based organization until I was

twenty-four years old. My formal education included instruction in traditional Catholic teachings, Old and New Testament, and contemporary social issues. I also was schooled in discipline, hard work, integrity, fairness and doing for others. The most freeing element of my education was its emphasis on critical thinking and the primacy of conscience. Doctrines were taught, but questions were permitted. Structure was provided, but freedom of expression and creativity also were nourished. The language and action of social justice was prominent as I continued my education at Loyola College in Maryland.

***Cura Personalis*: Care of the Whole Person**

My college years were grounded in an ethos of *cura personalis*, a Latin phrase indicating a desire to care for the whole person and, in the Jesuit tradition, an explicit connection between a life of faith and a life of justice. I was taught to care for the whole person in the pursuit of justice and was the recipient of caring in the process of my learning.

The notion of caring is grounded in the Old English *caru*, meaning "an object of concern" and "to have affection or liking for" some one or some thing. Nel Noddings (1984) suggests that to understand caring is to understand "how to meet the other morally" (p. 4). What does it mean to place the whole person at the center of concern? What is concerning about the human condition that requires our attention? How far must we act in service to caring? Care is also related to the Greek *gerus*, meaning "voice." To care is a statement. It gives voice to our caring and reaffirms our calling. To let your life speak is to give voice to one's cares, to care for others, and to do the things that are at the center of one's concern.

Person suggests the "living body of a human being" but is also "a mask used by a player" as in the Latin *persona*. For whom are we called to care—the self, community, society, friends, strangers? In caring for the whole person, do we accept responsibility for her physical body as well as her being present in the world? Levinas (1961/2000) states that in encountering the other, "The eyes break through the mask" (p. 66). What does it mean to care for the masks of others or to invite their transformation? A teacher for social justice must attend to caring for her whole self as well as the whole student. In this caring relationship, the teacher may or may not allow her students to see behind her own mask, but the unmasking of teacher as well as the students elicits genuine encountering.

The Implacement of Injustice

Reading, writing and talking were excellent avenues for questioning and understanding social justice and *cura personalis.* Acting, however, proved to be the most powerful. Casey (1993) suggests the concept of "dwelling-as-wandering" (p. 121) to indicate that we can be settled and moving simultaneously. He suggests:

> In this domain we are neither disoriented nor settled. We wander, but we wander in the vicinity of built places we know or are coming to know. Not discovery but better acquaintance is our aim. (p. 121)

The boundaries of the college I attended possessed "both density and porosity" (Casey, 1993, p.165). While it was possible to accept the seeming safety of the campus borders, I used its openings to place myself in a new classroom. I track my years at Loyola as a chronology of dwelling-as-wandering through community service—an active investment in learning justice and injustice that produced more questions than answers. Dwelling-as-wandering is the ability to settle in-between places. My wandering began in the Baltimore City Jail.

> Baltimore, MD, Spring 1988: The smell of sweat and din of shouts overwhelmed my senses as we walked through open rec time in the gym to proceed to the attic-level classroom where my friends and I tutored. My first day, Tom wore a red long-sleeved t-shirt, faded, the kind with three or four buttons at the neckline. I grasped a bit of his sleeve as we rode the rusty elevator and wended our way through bodies, basketballs and shouts. (My Reflections, 2002)

The place of the jail certainly "takes up a stand" (Casey, 1993, p. 152); it announces through its construction its purposes. Does the tutoring program challenge the stand of this place, or is it part of the mortar that keeps it in place? How does the justice system both foster and fight injustice? To answer these and other questions, I was compelled to cross more boundaries, explore new places.

In my junior year I took two trips to Tijuana, Mexico to work in a community center and two orphanages. These places brought me to conflict as well as openness. I met a family who barely subsisted on the proceeds from what they salvaged from their home in a garbage dump. The space of discarded refuse became their place of dwelling. How is it that this child was swaddled in a soiled tablecloth while thousands of miles away my own infant brother was wrapped in fresh flannel? What is the responsibility of privilege? Between trips to Mexico I volunteered at a soup kitchen once a week. While working at St. Francis House I learned that many of the guests held full-time jobs; I was faced with the reality of the working poor.

As a senior in college I took early steps toward teaching for social justice. I coordinated fellow students to staff an after school program in southeast Baltimore and initiated a credit-bearing service-learning internship at the Maryland State Department of Education. My goal was to explore how educational systems might foster commitments to values and actions that lead to a just society. How is leading and educating others to serve related to the direct work of service and justice? My college education invited me

to seek, desire, and apply my faith and my talents toward the pursuit of social justice. I was a willing, yet imperfect, pupil. My social justice education was just beginning.

Upon graduating from Loyola in 1990, I invested four years in the Jesuit Volunteer Corps, a faith-based program much like a domestic Peace Corps. Ruthie, Linda, Mary and Yvonne were my teachers; street corners, bus rides, and kitchens were my classrooms.

> Washington, DC, Summer 1992: I scramble onto the bus with sweat adhering my shirt to my back. The two blocks from home negate the morning's shower. The Number 42 begins its journey in Mount Pleasant. With me on this sweltering morning are young suited professionals, the first wave of gentrification, and Central American immigrants and laborers, who will soon be unable to afford their homes. The bus winds its way through the downtown business district. Passengers head to work in office buildings, construction sites, and retail shops. The complexion of the bus changes as we head through Capitol Hill, across the Anacostia River, and into southeast Washington. I am the only White person remaining on the bus. My client lives near one of the last stops of the Number 42. My fellow passengers glance with disbelief and concern as I get off the bus and walk toward a housing development. My client is a single mother who operates an Afro-centric child care program in her home. Although my role is to assist Yvonne with some of the business aspects of her program, I am the pupil here. (My Reflections, 2003)

Yvonne and my clients-turned-teachers continue to inform my life as an educator and my understanding of social justice. Who are the people I serve as a teacher concerned for social justice: my students, my former clients, society at-large? In my teaching role with students, I strive to bring to life the faces and places of social injustice. As a daughter of privilege, I wonder if an education for social justice relies upon an immersion of injustice. Students are my partners in teaching and learning for social justice; encouraging a new way of being together, a new way of being in place together, is challenging.

Social Justice and Faithjustice

My understanding of social justice is firmly grounded in the experiences shared above, as well as in the sacred texts of the Judaeo-Christian tradition. They include the Old Testament, Jesus' Sermon on the Mount, and Catholic social teaching that emphasizes a preferential option for the poor—the necessity to consider the least of these in all decisions. I was not blind to the imperfect application of these notions of justice, and with age I came to understand the complex relationship between personal faith and church teachings. I am strengthened by the prophet's message that one day justice will "surge like water, and goodness like an unfailing stream" (Amos 5:24; *New American Bible*, 1970, p. 1001). No matter my questions about specific applications; the spirit of justice and freedom that flows through these teachings remains active in my belief system today.

This desire to link belief and action is common among liberation theologians. In his writings, Kammer joins the two words faith and justice into one, indicating a borderless interdependence between them. Kammer (1995) calls this form of spirituality "faithjustice:"

> Faithjustice is a passionate virtue which disposes citizens to become involved in the greater and lesser societies around themselves in order to create communities where human dignity is protected and enhanced, the gifts of creation are shared for the greatest good of all, and the poor are cared for with respect and a special love. (p. 2)

Faithjustice implies passionate desires put to committed action toward the creation of a new world. Drawing on the language of critical theory, Cone (1997) calls the connection between faith and justice "theological praxis" (p. 34). He explains further: "The ethical question 'what am I to do?' cannot be separated from its theological source, that is, what

God has done and is doing to liberate the oppressed from slavery and injustice" (Cone, 1997, p. 180). My experiences suggest that in each person there lies both a richness and a poverty. I am called to stand with those who experience injustice; it is in their behalf that I am called to work and teach.

The work and language of faithjustice constituted the culture of the Jesuit Volunteer Corps (JVC) and connected it to the values of developing community and living simply. This culture remains my home through friendships, consultation visits and speaking opportunities. My years with JVC revealed a calling to work in higher education that echoes the central places of my undergraduate education: the jail, the orphanage, the soup kitchen, the after-school program, as well as my studies in literature, sociology, and theology. Liberation theologian Isasi-Diaz (1996) describes her faith commitments this way: "To strive to live to the fullest by struggling against injustice is to draw nearer and nearer to the divine" (p. 33). Teaching and being with students in higher education is where I am drawn closer and closer to the divine and the work for justice.

My colleague, Christine, who also has commitments to both faith and justice explains her role as an educator this way:

> For me, spirituality and social justice are intertwined. . . . I believe that all people are created with worth and dignity by God and our opportunity in life is really to find out who it is we've been created to be. One of the barriers to that is oppression. My role in education, on my good days, is to work on that issue. That's where my strengths are. (Christine)

Christine's words challenge me to question how I bring my own strengths to bear on my work in higher education; furthermore, I am curious to understand how others identify their gifts and how they may best be applied in higher education. A growing knowledge

of my own faithjustice motivations calls me to understand the variety of motivations that invite faculty to teaching and being for social justice.

Working for Social Justice in Higher Education

Fast-forward ten years past my street-corner classroom. I am now standing in the front of a university classroom. Rows of seats on the bus are replaced by rows of desks in a classroom. My fellow travelers are with me too; it is as if every person who got on and off the Number 42 is represented before me. Those who were once divided by geography and status are now drawn together in learning.

> College Park, MD, Fall 2001: We are reading "To Hell with Good Intentions" by Ivan Illich (1990), and my students are vexed by Illich's equation of international community service to notions of colonization and imperialism. One of my students who has done extensive service in the Dominican Republic is vehement, "He can't say that those children aren't better as a result of our help!" Her face shades red and her voice sharpens as she reads aloud her journal response to Illich. My heart races in reply. Her encounter with Miguel was my college encounter with Lupe. Her Dominican school was my Mexican orphanage. Her anger was mine too, although now I ask different questions of myself and my students. What does it mean to do service in a cross-cultural context? How do we know if we are oppressive or liberating? (My Reflections, 2002)

Translating a lived commitment to faithjustice from a faith-based organization to the more pluralistic world of higher education challenges me. For me, the work of service-learning is the work of faithjustice, the work of social justice.

Yet, questions remain. Despite my schooling, professional work, graduate studies, and direct service with the poor, I am challenged to name the justice I seek. Furthermore, I have limited understanding of social justice that is not grounded in faith. How can I learn to translate the language of my understanding of social justice to students and colleagues in ways that are inviting, yet not dogmatic, true to myself, yet open for multiple paths to social justice? Perhaps my next step should be to allow social justice to

reveal itself through the lived experiences of those who teach it. Many faculty members are dedicated to guiding college students to understand and become committed to social justice. There are great possibilities for understanding in the stories of their lives and teaching. To dwell in teaching and learning with these faculty companions would certainly be a gift.

Pre-Judgments About Justice

Before continuing on this journey, I am called to pause and take further notice of the justice I seek. These words, this testament, come to mind.

> Justice is the expression of the world as God intended.
> Justice is replete with mercy, forgiveness, community, love, being together.
> Justice is an end to wandering and the beginning of dwelling.
> Justice is a series of questions and actions that lead us closer to Being.
>
> When justice prevails…
>
> Lupe has a safe home filled with love and opportunity.
> The domestic violence hotline does not ring during my shift.
> Jonathan Kozol has no more savage inequalities to expose.
> I do not read "I hate fags" on the wall as I walk to my office.
> My Salvadoran neighbors receive just pay for hard work.
>
> Justice is swollen feet, tired eyes, a tested mind, and a broken heart.
> Justice does not stand still; it is a choice, an opportunity, a desire, a responsibility.
> Justice asks where I stand, what I say, with whom I walk.
> With my imperfection and desire in tow, I strive to answer this call.
> (My Reflections, 2004)

In these opening pages I have attempted to lay in the open my beliefs and experiences about social justice. Without such intentional disclosure "the foremeanings that determine my own understanding can go entirely unnoticed" (Gadamer, 1960/2000, p. 268). My pre-understandings arise from my early education and history, as well as my chosen professional path. Faithjustice, with roots in liberation theology, is the center of that practice. Naming this connection is essential to my own awareness of what it means

to teach for social justice; however, I also recognize that faithjustice does not, in fact, inspire all teachers. I desire to learn about multiple inspirations and foundations for teaching and being for social justice. I am seeking the texts and the heroes that inform other spiritual and humanistic traditions of social justice and how they reveal themselves in higher education.

Being Present to the Work of Teaching for Social Justice

> Worcester, MA, Fall 1990: Sister Marie-Claire's 80-year-old hands were always moving, and her feet were not far behind. I was at the end of a difficult day and at the end of my hope. Marie-Claire offered to listen, and I explained. After knocking on the door and waiting for 15 minutes, Linda peeked through the chain that extended the barrier of the doorway just far enough for her to yell at me. As both the abuser and the abused she challenged me, "What do you think you are doing? I told you we don't want you here!" The sadness and desperation of being an inadequate and unwelcome resource to my clients surfaced as tears. With a glimmer in her eye and resoluteness in her Irish voice, Marie-Claire explained to me that some days all we can do is *be present to their needs*. (My Reflections, 2003)

Marie-Claire would agree with Levinas (1961/2000), my experience of the Other "promotes my freedom, by arousing my goodness" (p. 200) and initiating responsibility. Working for social justice sometimes centers on a ministry of presence—of being in relationship, offering an authentic self, not focused on solving problems but rather focused on being human together, and being available to one another. I am here; we are here together. One who cares must "act to eliminate the intolerable, to reduce the pain, to fill the need, to actualize the dream" (Noddings, 1984, p. 14). Marie-Claire also was teaching me that being present is a challenge and invitation for both Linda and me. I have the luxury of philosophizing about my authentic presence; people see me and engage me. Linda, however, must scream in order to ensure that she is seen and understood. Linda's

reclamation of her own voice is part of her struggle for freedom from oppression (Freire, 1970/1994).

In Heidegger's (1977/1993) language, "To embrace a 'thing' or a 'person' in its essence means to love it, to favor it" (p. 220). Working in social service and non-profit agencies challenged me to learn about oppression, humility, power, generosity, and love in the real life context of the materially poor. I came to understand the importance of being truly present to self and to others, and that the recognition of Otherness is the first step to change. As Levinas (1961/2000) describes, "To recognize the Other is to come to him [*sic*] . . . [and] to establish, by gift, community and universality" (p. 76). For Levinas the face-to-face encounter with the Other is the root of language, is the root of social justice. "Ethics is optics" (Levinas, 1961/2000, p. 23), and who and what I have seen has informed my desire to teach for social justice in higher education.

My client Ruthie taught me of generosity when she used her last three dollars to purchase food for her sister who was even more impoverished than she. Being the only White person on the bus as I got off in an almost exclusively Black neighborhood challenged me to understand racism in new ways. In teaching, students constitute my freedom and responsibility, and I must be present to them in the work of social justice through education. The ongoing challenge also is to invite the presence of people like Marie-Claire, Ruthie and Linda into the classroom. The fullness of presence invites teaching for social justice to commence.

The Spanish and Italian roots of presence suggest the notion of "offering" or "gift," and the Old Saxon indicates that a gift is a privilege. In the teaching and learning for social justice, who offers and receives a gift? The dialectic of the hermeneutic circle

suggests that teaching and learning for social justice is a reciprocal arrangement. Being present and available is a gift we both give and receive. Perhaps it is in the midst of the teaching process that we come to understand our giftedness as teachers.

The "I Am" and "I Am Not" of Being Present

While being present occurs in the context of relationship, Levinas (1961/2000) reminds us that "Alterity is possible only starting from *me*" (p. 40). Presence is formed from the old and modern French, *pre+sens*, suggesting the statement "I am." What does it mean to bring an authenticity and selfhood, coupled with humanness, in teaching and learning for social justice? Gadamer (1960/2000) might call this "being there present (*Dabeisein*)" (p. 124). Being present is an affirmative statement; "To be present means to participate" (p. 124). I am . . . what, or who, or how? What is present and what is concealed? Both my body and my being speak to who I am and who I am not as a teacher concerned with social justice.

First, the "I am." How do my "constellation of social identities" (Goodman, 2001, p. 8), personal history and beliefs present themselves in my teaching for social justice? Teacher Kate Power (1998) and I share some things in common. She explains, "I learned that whenever you are in the classroom—especially when you are a white [*sic*], middle-class teacher teaching a multiracial, multilevel group—you must think through the meanings of democracy, authority and control" (pp. 106-7). My early professional life focused on a community of people very similar to myself; speaking about injustice was almost exclusively a discussion of the Other who live outside my daily environment. In a diverse urban university, however, I teach and learn of injustice with a classroom of

students who have varying degrees of experience of justice and injustice. Many live in the places my former students only visited.

How can I present my authentic self, knowing that most of my identity and experiences are tied to the dominant system I also challenge? I can speak of my particular experiences, pose questions, and invite others to join the conversation. Isasi-Diaz (1996) makes explicit her intention to speak as a Latina and not for all Latinas. Giroux (1992) emphasizes education for justice that is "*with* rather than exclusively *for* others" (p. 29). Like a traveler returning from a strange land, I often am called to share the experiences of others. My understanding of oppression as a lesbian, for example, can help me understand other forms of injustice, but I can never fully understand the lived experience, for example, of African Americans or the disabled.

Assuredly I am not perfect in my pedagogy—its theory or practice. As a being-in-process I balance the demands of "I am" and "I am not" on a daily basis. "I am not" shatters my confidence and reveals the anxiety that underscores the personal risk of teaching for social justice. The following experience reveals this anxiety.

> College Park, MD, Fall 2003: I walked into the classroom, ready for my guest lecture. I am here to discuss the importance of knowing the *self* that is presented in service. I am here to talk about privilege and encountering *the other*, but first we must encounter *the other* in the classroom. My questions: What does it mean that they are college students working with children who may not see college within their reach? What other elements of privilege could be acknowledged as they prepare themselves for service? For most of the students, I also ask: What does it mean to be White serving in a predominately-Black school? As we enter a timid discussion, I am conscious of the only two African-American women in the class. I hope my look is one that communicates an invitation to speak without demanding that they do so. I hope my look shows that I understand the impact of race and privilege and that I strive to enter service with a full sense of my own identity. The women look back at me. They do not speak through this entire class. I'm not sure what their look says. Am I searching for some sort of affirmation from them? All of a sudden, the classroom conversation has turned completely internal. (My Reflections, 2003).

In an interview with Torres (1998), Giroux states that "The body is also a site of conflict and a terrain of struggle" (p. 155). Teaching moments as the one described above elicit rapid heart rates, sweaty palms, and nervous stomachs. I continued to replay this presentation in my head for weeks: How could I have done better? What did the students think of me? And as Freire asks, "How is it possible to teach without revealing to the students that I am afraid, that I am insecure?" (as cited in Bell, Gaventa, & Peters, 1990, p. 188).

The experience of teaching for social justice is one of risk. "Venture includes flinging into danger. To dare is to risk the game" (Heidegger, 1971/2001, p. 100). The ad-venture includes new teaching strategies, new freedoms for students, and new challenges to the old ways of knowing. We risk ourselves, being known, being vulnerable—being human. "Dasein always understands itself in terms of its existence, in terms of its possibility to be itself or not be itself. Dasein has either chosen these possibilities itself, stumbled upon them, or already grown up in them" (Heidegger, 1977/1993, p. 54). Perhaps, then, the focus should not be on who "I am" or who "I am not," but rather who "I am not *yet*," and who "I am *becoming*." As we practice releasing the anxieties of teaching for social justice in an authentic way, we also can experience the forgetting of self.

Forgetting Our Presence

Gadamer (1960/2000) suggests that being present to another requires stepping outside the self. "In fact, being outside oneself is the positive possibility of being wholly with something else. This kind of being present is a self-forgetfulness, and to be a spectator consists in giving oneself in self-forgetfulness to what one is watching"

(pp. 125-126). How do we learn the self-forgetfulness that allows us to assert "I am" in our teaching for social justice?

> Blue Ridge Summit, PA, August 2003: I am in the midst of facilitating a simulation game called Star Power; 45 participants and I have worked through three rounds of the game to produce three unequally-distributed groups representing social stratification. We're talking about what the game means about society in general, and how it informs their understanding of working for social justice. I am fully conscious of my role as facilitator—glancing at notes, reading the room, and pacing the conversation. In another instant, however, I am asking a question but have no recollection of its formulation. "What might your future clients think of this game? What might they want you to learn from it?" The words came out of my mouth, but it was as if I was a spectator of my own teaching. (My Reflections, 2004)

The conversation that flowed from these questions generated the most rich and profound discussion of the two hours, and I have no recollection of composing them. In the flow of forgetting my presence, my body and my unconscious knew what to do. What does it mean to be available to the experience of teaching, of being present to students and the aims of education? "To be available is to be so uncluttered by a sense of one's own importance, so unthreatened by the strangeness of the other, that one may enter immediately into *communion*" (Keen, as cited in Cameron, 2002, p. 22). I strive to accept the strangeness of my students and to deflate my self-importance in their learning process. When the strange becomes familiar—ourselves, our students, community partners—the possibility for communion emerges.

In what ways are we both participant in and spectator of the process of teaching for social justice? "The spectator is set at an absolute distance in a true sense, for it signifies the distance necessary for seeing, and this makes possible a genuine and comprehensive participation in what is presented before us" (Heidegger, 1977/1993, p. 128). While the teacher cannot remain physically distant from her students, she must step

back to understand fully the nature of her teaching. Distance permits participation. Only by being a spectator can we comprehend the whole. Running the to-and-fro path between distance and presence seems to be an essential component in teaching for social justice in the context of higher education.

Re-Presentations

One of the ways that a teacher for social justice wears a path between near and far in his teaching experience is to travel between the world of his classroom and the world of society. Being present indicates the teacher's responsibility for re-presenting the people and experiences of injustice that can assist in bringing students closer to the essence of their subject matter. This "re-presentation" (Freire, 1970/1994, p. 74) of the life of the Other is essential to the beginning of an education for social justice, because it reveals a new perspective of a taken-for-granted world. "The imprisoned being, ignorant of its prison, is at home with itself" (Levinas, 1961/2000, p. 55). Those who teach for social justice desire to release students from the prison of the dominant view of society.

Holland and Henriot (1983/2003) discuss "tear[ing] away the mystification of our social world" (p. 90) as an essential task in teaching for social justice. Giroux (1992) also uses the word "demystification" (p. 30) as central to critical education. Mystery emerges from the French *mystere*, meaning "miracle play" and the Greek *musterion*, "a secret thing or ceremony." Drawing from these etymologies, to mystify means to "bewilder intentionally; involve in mystery and obscurity." Teaching for social justice entails inviting students into the unspoken mystification of society's dominant narrative. Teachers and students concerned about social justice engage in a process of seeing the

mystery of a socially constructed world, what Freire (1970/1994) calls decoding, and a re-naming what was once obscured.

New information and retelling of history from non-dominant viewpoints are part of this re-presentation and demystification. Loewin (1996) and Takaki (1993) make no apologies for revealing the mystifications and unquestioned truths that most of us learned in United States history classes. Takaki's (1993) book, *A Different Mirror*, offers a re-presentation of United States history from the perspective of the lived experiences of different racial and cultural groups. For example, in Takaki's text, westward expansion is retold as "conquest" (p. 167), and land purchases from Native Americans are revealed as unjust deals for land that was often resold for double or triple the amount of original sale. Also in Takaki's text, emancipated slaves do not enter a world of freedom, they enter a caste system within themselves and a racially biased system throughout society. As good historians, Loewin and Takaki focus on "investigating tradition, and thus making the past available to the present" (Gadamer, 1960/2000, p. 198).

This process of re-presenting is one of both forgetting and re-membering. "Only by forgetting does the mind have the possibility of total renewal, the capacity to see everything with fresh eyes, so that what is long familiar fuses with the new into a many-leveled unity" (Gadamer, 1960/2000, p. 16). In a newspaper article by Williard (2003), Jonathan Arries, a faculty member at the College of William and Mary, explains the change that can occur in his students as a result of seeing fruit with fresh eyes. Arries describes the impact:

> One never stops to ponder, when you're eating an orange, where the orange came from. . . . After the students have served on the Eastern Shore, and they see what the farm workers are doing, they always—most of them—are able to look at the piece of fruit and think that the second-to-last-pair-of hands that touched these

> were those of a farm worker. It makes them much more aware. (Arries, as cited in Williard, 2003, last paragraph)

Re-presentation is not only retelling the condition of the world from a non-dominant perspective, but it also challenges the reproduction of injustice. The piece of fruit now yields deeper meaning as a reminder of the costs of human labor—monetarily, physically, emotionally, educationally. Re-presentation challenges reproduction—the reproduction of one method of learning, one system of society, one set of opportunities available to people within economic and social strata. Inviting students to gaze at a piece of fruit and see a socio-economic system that oppresses migrant farm laborers is a complex process. An orange is no longer just an orange after deep engagement with the realities of social injustice.

Re-Presenting Higher Education

Re-presenting the Other might also include unveiling the seldom-told aspects of institutional history, policy, and student experiences that challenge the notion of equality in higher education. For example, while the University of Maryland takes pride it its diverse student body, the university community seldom hears about the former institutional leaders and their anti-desegregationist tendencies. For many students, Byrd Stadium is a monument to a racist rather than to a great university leader. Re-presenting the University's history does not imply a required response to new information, rather the act of re-presentation allows students to see their university anew and craft their own judgments and responses.

A re-presentation of the lived experiences of students of color in higher education unveils the assumption of the notion of equal opportunity. *A Hope in the Unseen: An American Odyssey from the Inner City to the Ivy League* (Suskind, 1998) and *A Darker*

Shade of Crimson (Navarette, 1993) trace the lives of an African American and a Chicano student as they traverse the distance between working class families to lives in higher education. These personal stories of Cedric and Ruben are examples of what research finds about the dis-ease and lack of support that many students of color experience in predominately White institutions (Bowen & Bok, 1998).

The far also is made near through re-presentations of the unquestioned standard of Western-based curricula, the value and content of core diversity courses, and the development of interdisciplinary departments focusing on topics such as the African Diaspora, women's studies, and Asian studies. Outside the classroom, opportunities for re-presenting campus life exist in investigations such as labor issues with facilities staff members. With information about the low wages housekeepers and groundskeepers received at Harvard University, students organized a protest that led to better wages (Borrego, 2002).

My reading suggests that experienced educators such as Giroux, Greene, and Freire struggle to teach for social justice; I am heartened that my struggle is theirs as well. Re-presentation identifies the borders of our knowing and beckons us to new learning and new being as both students and teachers. In an interview with Carlos Torres (1998), Freire tells of a student who did not understand the educational applications of *Pedagogy of the Oppressed* (Freire, 1970/1994). Freire explains, "She simply did not stop to question the supposed neutrality of the world. In the moment that she discovers that there is no possible neutrality, she will discover that this book is pedagogic" (Freire, as cited in Torres, 1998, p. 98). De-mystifying and re-presenting society, and nurturing such a moment of epiphany is to cross a border (Giroux, 1992) into a new kind of pedagogy.

Teaching and Touching At the Borders

Although I first encountered Freire's writings while in graduate school, the themes of critical theory and liberation theology were the elements of my early education that resonated for me with the most strength. Many experiences and teachers invited me beyond the edge of my knowing. As Gadamer (1960/2000) suggests, "A horizon is not a rigid boundary but something that moves with one and invites one to advance further" (p. 245). Studies in war and peace from a theological perspective allowed me to explore my identity as an active pacifist. In history I connected Catholic social teaching about the preferential option for the poor to current economic realities. My service experiences introduced questions about false generosity and solidarity. My latest concerns include the notion of challenging the boundaries of teaching and learning.

Teaching as Willful Transgression

In *Teaching to Transgress: Education as the Practice of Freedom,* hooks (1994) draws on the work of Freire to develop her pedagogical foundation. Phrases like praxis, false generosity, problem-posing education, and critical consciousness fill the pages. Freire's (1970/1994) notion of praxis, action and reflection toward positive social change is integral to this process. My vocation has presented me with the challenge to teach for social justice in the context of higher education. Teaching to transgress confronts the dominant language and practices of education; it invites a view of the world from the margin, not the center. Fifteen years ago, I was poised to change the world. How am I faring as I learn to teach to transgress?

Transgress comes from the Latin *transgredi*, meaning to go "beyond the bounds prescribed by law." This negative connotation of transgress assumes *a priori* the

right-ness and just-ness of the law. In her use of the word transgress, hooks speaks not only to the unjust character of dominant educational practices ("the law"), but also recognizes that critical pedagogy is counter-cultural.

> St. Mary's City, MD, Spring 1997: A student asked to me to co-sponsor a Human Rights Campaign educational event coinciding with the episode of television's "Ellen" when the main character comes out as gay. I placed a flier for the "Coming Out Party for Ellen" on my office door. That same day, a senior colleague stepped into my office and closed the door. She produced the flier, and asked whether or not I really wanted it displayed on my door. She said that people "might think things about me" and that I may confuse students. I suggested that dissonance promotes learning, and that I was willing to discuss students' questions or concerns. She appeared displeased with my resoluteness. As she left my office, irony struck: I am also advertising a jazz concert, and she doesn't seem to mind that people might think I play jazz! (My Reflections, Spring, 2002)

Teaching for social justice requires that I cross the line, or at least help identify its boundary. While posting a flier might not seem counter-cultural, it created conversations among students and staff. As an educator, I believe that dissonance is one factor that leads to learning and development. A posted flier and its resultant questions were surely a low-level challenge; however, they might cause some forward movement.

Those who work for justice through education may be seen as law-breakers, when in hooks' perspective it is the law that is sinful and we transgressors who are faithful. The risks of teaching for social justice range from institution to institution and discipline to discipline. Faculty members must determine how much they allow themselves to be seen as law-breakers in their work in higher education. Adhering to critical pedagogy may negatively impact tenure and promotion. They also explore what it means to engage in education as a liberatory practice in the context of their disciplines and/or departments. In the midst of these considerations she also may be drawn to wonder about the experience

of liberation—their own and that of their students. Perhaps liberation is not an end point but a process that requires conscious and conscientious participation.

Teaching for Change: Changing our Teaching

Teaching for social justice challenges traditional pedagogy: it is active and not passive, circular rather than linear. Educators invite college students in a to-and-fro motion between the actions in the classroom and an immersion in the world by wading into the complexity of teaching and learning in a new way. Teachers and students together must enter into dialogue—real and metaphorical—to create their own text of teaching and learning. Both the techniques and theory of teaching for change are discussed throughout this text; however, some central elements bear noting at this point in my turning to an understanding of teaching for social justice in the context of higher education. Creating a new space for teaching for social justice is important.

> A space is something that has been made room for, something that is cleared and free, namely within a boundary, Greek *peras*. A boundary is not that at which something stops but, as the Greeks recognized, the boundary is that from which something *begins its presencing.* (Heidegger, 1971/2001, p. 152)

In a learning environment where social justice is the aim, the space creates opportunity for new views of teaching and learning to announce themselves and for students and teachers to assert their voices in new ways.

How can I talk about the profound nature and complexity of teaching for social justice without condensing it into pithy phrases and bumper-sticker slogans? Freire consistently states that critical educators must fight off over-zealous concerns about techniques, because techniques cannot be implemented without a sound foundation of educational theory (Bell et al., 1990). Here is where language can be limiting, or perhaps more accurately, it is where a simple string of words announces an entry-way to teaching

and being. With that in mind, here are a few concepts that begin to name how those who teach for social justice change their teaching in order to teach for change.

Teaching for change involves a reassessment of the direction of knowledge, participation, and growth in the classroom. Rather than an arrow that proceeds from the teacher to the students, teaching for social justice involves a series of arrows that sometimes form the pattern of a circle indicating that the expansion of knowledge and understanding is a collective process. Acquisition of knowledge and the process of knowing are non-linear; they flow in-and-out, here-and-there, between me-and-you. How do faculty learn to change their teaching, to create circles of knowing rather than straight lines of distinctive knowledge?

In a classroom for justice, lines and arrows also might form a zig-zag pattern that traces the conversation in the classroom between all participants. I am reminded of the string art projects popular in the 1970s in which small nails were placed in a pattern on a board and then colored string was woven between and around these nails to reveal a pattern. What first appears as chaos, reveals itself as a beautiful pattern; what first appears as one thing, becomes something else. Those who teach for social justice seem to have mastered the skill of leading the string of discussion in order to reveal new knowing. And yet, there is trust and creativity in addition to technique. By trusting the process of the circle, faculty can lead the group to an organic knowledge of change and liberation.

The image of the circle and string evokes additional ways that those who teach for social justice change their teaching. The multiple pathways of the conversation represent the place of wisdom and power in the room. Those who teach for social justice are not benevolent dictators of the classroom who hoard their wisdom and dispense it to hungry

students according to their plans. Although a faculty member cannot divest herself of the power of her position and the wisdom of age and study, she may choose to recognize the wisdom and ability of her students to connect their own experiences and knowledge to the matter at hand. In the process of teaching, faculty members learn to balance the role of *primus inter pares*, first among equals. How do students respond to faculty who take affirmative steps to democratize learning?

Conflict, discomfort, silence, and disengagement: these are some student responses to teachers who change the rules of learning. When Shor (1992) taught his first college writing course, he determined to use his students' resistance to his empowering form of teaching as the subject of the discussion. Teaching for social justice seems to necessitate comfortability with conflict, from seeing it as "deviant" to seeing it as "transformative" and "creative" (Holland & Henriot, 1983/2003, p. 32). Few students and teachers are schooled to welcome conflict, and those who are, typically see conflict as a duel of rationality with winners and losers. However, conflict is necessary for change—and for learning. Learning theory teaches us that new pathways of learning are developed when new information or experiences come into conflict with our current way of understanding (Mezirow & Associates, 2000). The cycle between dissonance and consonance is energized by conflict. What is the experience of leading students to engage in conflict in new ways and to recognize conflict as an essential element to learning?

Teaching for change and changing our teaching—both of these actions involve pushing the edges of the traditional aims and methods of education. Those who teach for social justice often find themselves outside the boundaries of what higher education has become. I desire a greater awareness of the experience of teaching and being at the edge

of traditional thought and practice. On this path to understanding, I am called to explore the horizon that those who teach for social justice seek to cross, expand, or dissolve.

The Horizon of Teaching and Learning

At the end of western movies, the hero rides off into the sunset, uncertain of his next adventure yet certain that he will prevail again. Where do the heroes of teaching and being for social justice go when they ride into their horizons? "The horizon is . . . something into which we move and that moves with us. Horizons change for a person who is moving" (Gadamer, 1960/2000, p. 304); riding into the sunset becomes a never-ending task. Those who apply themselves to the tasks of creating a just world must continually push their horizons of understanding and keep moving, keep applying, keep seeking. Giroux (1992) refers to the act of teaching for social justice as border crossing—crossing the borders of traditional teaching, asking questions about oppressive systems, enlarging the canon and the notion of knowledge. Boundaries can represent both opportunities and limits; those who teach for social justice learn to discern these boundaries and respond in ways that promote social justice.

Physical boundaries also represent horizons of teaching and learning. Not only are students and teachers called to traverse intellectual boundaries, we often are called to cross the boundaries of the campus itself, to venture beyond the gates to the local community. These limit situations (Freire, 1970/1994) can create conflict that requires deep thinking, doing, and talking to resolve. My own learning and development in college immensely benefited from the expanding of classroom boundaries to include downtown Baltimore and Mexico. Crossing the physical boundaries of campus also may

expand the horizon of how we understand teaching. Local residents can become our tutors; neighborhoods and organizations can become classrooms.

> What we call the beginning is often the end
> And to make an end is to make a beginning.
> (Eliot, 1942/1988, p. 510)

Appreciating the reciprocal relationship between beginning and ending seems critical for expanding our own and our students' knowledge, understanding, and experience. Teaching for social justice entails the identification of boundaries and the energy and support to traverse them. Perhaps exploring these boundaries happens through collective, as well as individual action. Creating an opening for teaching for social justice may require that we ask critical questions that challenge what and how we have learned.

Questions Upon Questions: Education as Dialogue

The earlier discussion of the essence of education asked whether educators committed to social justice identify with the *educere* notion of education, the notion of drawing forth the best in our students. For my colleagues, Jane and Christine, and me this does seem true. The importance of asking questions, creating dialogue, and being intentionally engaged with students seem central to our pedagogy. Horton finds question-and-answer dialogue with students to be a liberating pathway.

> I never feel limited by this process [of posing questions and dialogue] at all. I feel liberated by it. I feel I can raise questions that are much more far-reaching and much more in-depth and much more radical, much more revolutionary, this way than I could if I was talking to them and trying to explain things to them. I use it as a way to get in more, not less. (Horton, as cited in Bell et al., 1990, p. 153)

Seeking the lived experience of questioning and dialogue will permit me to see how conceptual comments such as Horton's are enacted in learning environments.

The pupil narrator of *Ishmael* (D. Quinn, 1992) experiences his education as almost exclusively one of dialogue and questioning. Here, for example, is an exchange in which Ishmael is attempting to help his pupil understand humans' relationship to the natural world. Ishmael begins with an exploration of the story of first flight; Ishmael asks:

> "What would have enabled them to proceed in a more efficient way [to discover how to fly]?"
> "Well, as you say, obviously some knowledge," [replied the pupil].
> "But what knowledge in particular?"
> "They needed to know how to produce lift. They needed to know that air flowing over an airfoil . . ."
> "You mean what *always* happens when air flows over an airfoil?" [Ishmael interjected.]
> "That's right."
> "What's that called? A statement that describes what always happens when certain conditions are met?"
> "A law. . . . Okay, I see what you're getting at now."
> [Ishmael continues,] "The people of your culture are in the same condition when it comes to learning how they ought to live. They have to proceed by trial and error, because they don't know the relevant laws—and don't even know that there *are* laws." (D. Quinn, p. 97)

In this exchange between Ishmael and his pupil, a conversation about the concrete subjects of physics and flight is used as a point of entry to new learning about the dominant narrative that governs humans' relationship to the world. Ishmael begins with what the student knows, or seems to know, and leads him to new questions and understanding. Later in the conversation, Ishmael speaks directly about the laws that govern one's role in the world. He begins with a question:

> "Where was it [the law governing how people ought to live] written?"
> "In matter. In the universe of matter," [replied the pupil].
> "So, again: If there is a law pertaining to life, where will we find it written?"
> "I suppose in human behavior."
> "I have amazing news for you," [said Ishmael]. "Man is *not alone on this planet*. He is part of a community, upon which he depends absolutely. Have you

> ever had any suspicions to that effect? . . . What's the name of this community, of which man is only one member?"
>
> "The community of life."
>
> "Bravo. Does it seem that the law we're looking for could be written in this community?"
>
> "I don't know."
>
> "What does Mother Culture [the dominant human narrative] say?"
>
> [The pupil closed his] eyes and listened for a while. "Mother Culture says that if there were such a law it wouldn't apply to us."
>
> "Why not?"
>
> "Because we're so far above the rest of the community."
>
> (D. Quinn, 1992, p. 99)

Ishmael successfully has engaged his student in a series of questions and responses that challenges the pupil to name the un-named laws that govern human behavior: humans believe themselves to be above the community of life rather than part of it. The pupil is invited beyond his current knowing to consider what underlies humans' assumptions about being in the world. By unveiling this one assumption, the pupil can begin to see the world and humans' relationship to the environment in new ways.

In over 200 pages of dialogue, Ishmael cajoles, challenges, pauses for thought, and both gently and forcibly brings his student to see the world from a new perspective—one that challenges humankind's absolute rule over the natural world and instead places humans solidly within it. While not typically in conversational dyads, teaching for social justice employs techniques similar to the ones Ishmael uses. Students are welcomed to a dialogue that questions the dominant narratives of opportunity and oppression. In what ways can dialogue honor students' humanity, as well as their current knowledge and experience? Ishmael allows for silence, sends the pupil home for individual critical thinking, and at the end of the tutoring sessions does not dictate what the pupil should do with his new knowledge. Translating dialogue into action is left to his pupil's will. The pupil learns that despite all his new wisdom, more questions remain. College faculty

members might be wise to prepare students for the tenuous feeling of the knowing-unknowing.

Seeking Answers—Finding Questions

> College Park, MD, Spring 2004: I am talking with students about elements of personal identity and how they impact students' leadership and service. The students have been given an identity wheel that prompts them to begin to name their identity on a variety of dimensions. As the students worked silently, one of them raised her hand and asked, "What is the difference between race and ethnicity?" (My Reflections, 2004)

Gadamer (1960/2000) suggests that "To question is to lay open, to place in the open" (p. 367). With a succinct question, the student above laid herself open to new knowledge. She also laid open a complex conversation about how we name difference, the scientific origin of race categories, and what we can and cannot choose in terms of our identity. This student's brief question created an opening for more questions rather than simple answers.

The etymological root of question indicates both "what is asked" and "to go in pursuit." In what ways do our questions call us to a journey or a pursuit of new information and experiences? "Radical education doesn't refer to a discipline or a body of knowledge. It suggests a particular kind of practice and a particular posture of questioning received institutions and received assumptions" (Giroux, 1992, p. 10). My student's eight-word question could have fueled an entire semester's discussion about the "received assumptions" about racial and ethnic identity. We were able to discuss the matter briefly, but I am hopeful that the discussion set students in pursuit of further conversation and questions.

What does it mean to set the tone for such a pursuit? To ask comes from the Old English *ascian,* meaning to "call upon for information, inquire" and the Sanskrit *icchati,*

meaning "seek." Some questions reinforce knowledge and others identify the unknown. Freire (1970/1994) suggests that the language of questions and seeking must be grounded in the "present, existential, concrete situation, reflecting the aspirations of the people" (p. 76). Those who teach for social justice endeavor to learn the language of students and to create a growing awareness of how their own language may prevent students from entering into dialogue.

Christine shares that she has "the opportunity to ask good questions of people within classrooms, supervisory relationships, and informal conversation." For Jane, intentional dialogue helps her identify the values she hopes to teach.

> By engaging with another person and talking about our values, it probably forced us to bring to the front a more conscious realization that this is what I want students to learn about leadership. This is the kind of change that I hope they'll go out and make. (Jane)

Initiating dialogue and being intentional about asking questions are central to Christine and Jane's educational practice. Acknowledging people's strengths, offering challenge in a supportive manner, provoking the assumptions that ground the status quo, and fostering inclusion in dialogue are just some ways that they approach dialogue and questions.

The Intentionality of the Question

> I ask questions to help [workshop participants] acknowledge [oppression]. . . . If someone says something simplistic, I'll ask, "But does this exist in the real world?" Getting people to understand, oh yeah, the world doesn't operate in such simple terms. Let's learn to create the ideal, but let's look at the real first. I get excited to have the conversation when I see the ah-has . . . . [In my recent workshop] there was really a lot of honest dialogue. Someone told me last night that they didn't know how I did it. I didn't; it was the people in the room. (Christine)

This intentionality in dialogue and questioning is reflective of Freire's (1970/1994) notion of problem-posing education in which questions lead to the students'

development of answers and of new questions. Intention, from the Latin *intentus,* meaning "understanding or purpose," is related to attention, from the Old French *atendre,* meaning "to wait for" and "to wait upon." Educators concerned with social justice may understand the purpose of questions, those we pose and are posed to us, differently than traditional faculty. Questions can be devised that require correct answers. Other questions and modes of questioning may place less focus on the teacher and his correct answers and more focus on the developing minds and hearts of students.

Helping students become responsible democratic citizens who will go forth and continue to ask questions is one goal of the educational experiences that Christine and Jane design. They speak of the goals of intentionality these ways:

> I think of it in terms of the ripple effect. That these folks will go out and ask critical questions in whatever work they do. [I hope] that they become more self-aware about who they are, not only in terms of themselves, but also in terms of privilege, power and oppression. For them to have a better sense of their role in the big picture and how they can call [unjust] structures into question. That they have the responsibility to lead in formal or informal ways. If they have a concern they should address that concern in an effective way so that change can happen. (Christine)

> There is definitely room for business people to gain leadership skills and knowledge about leadership of treating people humanely and having a relational style of leadership and empowering people in your business. Wouldn't that be great if we could churn out a business leader who was able to behave in those ways—not just people who are going to be activists or educators or other things? (Jane)

Both Jane and Christine intentionally seek to model for their students a way of being in the world that invites a challenge to the status quo and a consideration of oppression and empowerment in their future actions. The questions they pose today are those that they hope their students continue to pose to themselves, and others in the future. Christine speaks more directly from a critical perspective, while Jane translates teaching for social

justice through teaching students about leadership. Their classrooms provide an avenue for a wide range of students to become engaged in dialogue and action for social justice.

Freire (1970/1994) suggests that dialogue-questions can encourage students to understand not just the component parts of their experience, but also help to reconstruct it into a whole. Students "cannot truly know reality" (p. 85) unless they are able to comprehend the relationship between the whole and parts. Teachers may partner with students in understanding the parts and the whole in a variety of ways. I desire to understand the role that faculty play in helping students deconstruct and reconstruct their reality as well as the reality of the world around them. Considering the parts and the whole is also reflected in the etymology of the word dialogue.

How are questions and responses threaded together to form a dialogue? Dialogue comes from the Greek *dialogos,* meaning "conversation or discourse." Converse, from the Old French *converser*, means "to pass one's life, exchange words," and discourse, from the Latin *discursus*, means "running to and fro." Dialogue thus not only supplies an opportunity for the sharing of words and ideas; it is also a way to share our lives with one another, in a back-and-forth motion of energy, ideas, dreams, values, and commitments. This is the type of dialogue that Jane and Christine hope to create through questions and intentionality. How do educators foster classroom relationships that provide an opening for dialogue?

Trusting Dialogue

Both Gadamer and Freire advocate a relationship between trust and dialogue. Gadamer (1960/2000) suggests that understanding must be grounded in a hermeneutic of trust, a trust in the people engaged in dialogue as well as a trust in the hermeneutic circle

of understanding. Freire (1970/1994) assumes faith in humanity as "an *a priori* requirement for dialogue, [and that] trust is established by dialogue" (p. 72). The development of trust is a complicated task. Teaching for social justice may require disciplinary expertise as well as skills in facilitation; there may be times when the two are in tension.

I am reminded of one of my graduate courses, "Racism and Higher Education," in which suspicion rather than trust fueled the circle. The circle was intended to be a place for honesty; however, it was not delivered with the care of the other in mind. The circle was a place to confront the dominant paradigms of race in the United States and in higher education; it also became a place for personal confrontation. As a middle-class White woman, when I volunteered to speak I understood that I also was assenting to being verbally flogged by fellow students and the instructors—to be shaken to the core, shamed for my experiences, and chastised for not being more outwardly anti-racist. But what did that really mean? The impossibility of Being in the classroom prevented my deeper learning. I, too, have faltered in nurturing a hermeneutic of trust. Perhaps the teacher must trust herself in order to foster that trust among others.

Teaching for social justice occurs when dialogue brings us "to the things themselves" (Heidegger, 1977/1993, p. 72) through an honest, trusting, patient exchange of saying and listening, being and becoming. Conversation expands the horizon of truth for the parties involved: "A genuine conversation is never the one we wanted to conduct" (Gadamer, 1960/2000, p. 383). Getting there, however, requires trusting the process of teaching and learning—and skill. The context of higher education presents challenges and opportunities to developing trusting talk. Do I appear trustworthy to the students? Is there

a spirit of trust in the classroom community? Trust may be even more essential in teaching for social justice. In these teaching and learning settings, the issues related to social justice education may challenge the experiences and identities of some students, while simultaneously validating others.

If genuine conversation is unplanned and conversation is what leads to new understandings, it seems that the real work of educating for social justice is to help students develop relationships and to foster conversations in meaningful ways. We strive to become comfortable with our unknowing and have the humility to ask questions. "Without such openness to one another there is no genuine human bond. Belonging together always also means being able to listen to one another" (Gadamer, 1960/2000, p. 361). Getting to the matters themselves cannot be orchestrated. Through language comes action; in fact, "To speak a true word is to transform the world" (Freire, 1970/1994, p. 68) as a form of praxis. We cannot teach for social justice in the traditional ways that we teach chemistry, or Victorian literature, or political science. Teaching for social justice implies a social aspect—being together, being in relationship, being in society, creating a new society, and building a new dwelling-world together. Teaching for social justice leads to being for social justice, working for social justice, and applying our talents to the creation of a more equitable society.

Answering Ishmael's Call

And so I pause in this turning to the phenomenon to reconsider the question that initiated this investigation: **What is the lived experience of teaching for social justice in the context of higher education?** In the initial pages of this quest I have explored the nature of a vocation to teaching, the life experiences that have directed my understanding

of social justice, various aspects of teaching for social justice and the teacher of social justice. In turning to the phenomenon, I have begun to identify what I understand and question about this work; yet, I still wonder and return to Ishmael's ad for insight. The verbs, the implied and demanded actions of the ad, are significant.

> Teacher *seeks* pupil.
> Must have an earnest *desire* to *save* the world.
> *Apply* in person. (D. Quinn, 1992, p. 4, emphasis added)

What does it mean to *seek*, *desire*, *save*, and *apply* in teaching for social justice in the context of higher education?

Who is the Seeker? What is Sought?

The verb to seek comes from the Old English *secan*, meaning "to find or obtain" as well as the Latin *sagire*, "to perceive by scent." What do we hope to find or obtain through a life committed to teaching for social justice? Considered broadly, those who teach for social justice seek its development in communities local and global. More specifically, however, they seek to foster committed students, develop communities of support, and to challenge the status quo of teaching and learning. How might those who teach for social justice in higher education also seek wisdom, surprise, and an ever-moving horizon of understanding?

The second etymological reference to seek involves the senses: "to perceive by scent." This seems to suggest that teaching and being for social justice is not only a moral or intellectual experiment, but it is necessarily one that engages the body and its senses. For example, I often use a guided imagery exercise to invite students to imagine the sights, smells, sounds, touch and taste of a particular place—perhaps the site of their most recent service experience. Imagining themselves in place brings freshness to the

experience and facilitates discussion. Those who seek social justice and its teaching also physically go to new places, feel the nervous stomach and sweaty palms provoked by the unknown, and touch the untouched. The teacher for social justice seeks a vision and also an encounter.

Desire: Falling in Love with Teaching and Social Justice

Desire emerges from the French *desirer,* meaning "to wish for" and the Latin *desiderare,* meaning "to feel the want or loss of." How is the experience of teaching for social justice simultaneously of one wishes fulfilled and of loss and emptiness? Despite our best intellectual efforts, innovative teaching techniques, and problematizing questions, those who teach for social justice are engaged in wishful action. What losses are experienced during this wishful action? Teachers for social justice often experience a loss of control and neatness in the learning process, and transgressive teaching may inhibit professional advancement. These practical losses are matched by pedagogical losses specific to the teaching and learning of social justice—the lost innocence that knowledge of oppression reveals. With knowledge comes responsibility that not all are willing or able to accept.

In the desire to teach for social justice, the wished-for ends offset the losses. Teaching for social justice begins with a love of humanity (Freire, 1970/1994), inspires a new vision of society and beckons students' roles as caring actors toward justice. All teaching is an act of faith, a leap into the unknown, the invitation to learning that may not be opened for many years. Faculty who are committed to teaching and being for social justice are grounded in the realities of injustice, and simultaneously buoyed by their best wishes and hopes for society. Teachers and learners of social justice have fallen in love

with justice, education, and the possibilities inherent in both. Existing in a state of unfulfilled desire compels forward movement.

The Problem of Salvation

Perhaps the most problematic action that Ishmael instructs is to "save the world" (D. Quinn, 1992, p. 4). I fault Quinn for this language, because, in fact, it is antithetical to the ideas that Ishmael espouses throughout the text. The Archaic *seiv* suggests that to save is "to make or keep safe" or "to preserve from damnation." In Old English *salve* and *salf* connote a "healing ointment" that may "sooth an irritation [or an] uneasy conscious."

Saving as defined historically and etymologically is an unacceptable guidepost for teaching for social justice. There is generosity in keeping someone or something safe; however, the one saving is typically more powerful that the one being saved. Often what may appear to be an intervention can serve to save not the person who is ostensibly helped, but to save—to retain—the current oppressive situation. Freire (1970/1994) calls this false generosity. Welfare assistance to the poor, for example, may be understood as false generosity, because for the poorest of the poor the system perpetuates dependence, makes personal advancement difficult, and fails to provide resources in the ways most useful to citizens. Those who have been on the receiving end of saving are wise to be suspect; by offering some assistance, those saving hope to assuage their conscience.

Additionally problematic is the notion of *noblesse oblige*, that it is the obligation of the ruling or wealthy classes to care for, to save the poor and oppressed. In the language of *noblesse oblige*, the nobles know how best to help the savage. Conrad's classic, *Heart of Darkness* (1902/1995), and Kingsolver's more contemporary, *The Poisonwood Bible* (1998), tell the tales of misguided saving deeds and the risks involved

in not allowing the local community to name both their needs and their solutions. The act of saving allows for little voice for the ones in need and can be called imperialism (hooks, 1994) or invasion (Freire, 1970/1994).

True "revolutionary leaders do not go to the people with a message of 'salvation,' but in order to come to know through dialogue" (Freire, 1970/1994, p. 76) about their lives and how they would like to change them. Although I am not so bold as to call myself one of Freire's revolutionaries, I do strive to separate myself from notions of salvation in my work as a teacher, learner, and doer of social justice. Rather my aim is to engage in a process of dialogue and mutual pathways to change. The act of justice is a process of empowerment and opening for systemic change. Teachers and learners of social justice translate the desire to save to a desire for justice through action.

Hands to Work

Ishmael's final statement is very directive: The pupil must apply in person. Apply is from the Latin *applicare,* meaning "to bring into contact, devote, or direct." "But how does application essentially belong to understanding?" (Gadamer, 1960/2000, p. 333). The pupil must direct his energies, talents, and person to the task of being a learner and doer devoted to social justice. The student and the teacher must apply themselves to the world and initiate contact with the world in new ways. My own desire to touch and be touched, to see and be seen indicates that when my hands are at work the passion is not only for reaching out, but also, and almost more importantly, for being received.

Contact comes from the Latin stem of *contingere,* indicating "to touch closely or border on." What does it mean to be in contact with others, to press borders, to touch and be touched? Buber (1970/1996) suggests that life happens in the close-border encounters

between the self and the Other, between I and thou. Teaching and learning for social justice requires the purposeful insertion into the experiences of the classroom and the community. It is both a place of being as well as a way of being. "The eye appropriates according to its own logic. But touch confirms Otherness to the body it touches" (O'Donohue, 1997, p. 73). In confirming otherness, we confirm relationship, and in confirming relationship, we confirm the desire for community and for justice (Levinas, 1961/2000). I seek to put my own hands to work in order to understand the essence of teaching for social justice in the context of higher education. Phenomenology guides the way that I apply myself to this exploration.

Phenomenology: Research for an Action-Sensitive Pedagogy

In this chapter, I have shared my journey from a student of social justice, to a seeker of social justice, and finally to a teacher of social justice who understands the multiplicity of learning-seeking-teaching for social justice. And so I am here, with Ishmael's ad and a desire to learn about teaching and being for social justice in higher education. Heidegger invites me to consider, "What makes a call upon us to think, and by thinking, be who we are?" (1977/1993, p. 390). In this phenomenological exploration I hope to experience both an intellectual scholarly journey as well as journey toward my own developing Being. I am reminded of this chapter's beginning discussion of vocation as a calling, a naming, and a response.

I have realized through time that the question that calls me, and therefore, the one to which I must respond is phenomenological in nature. While the language I began with may have been more technical in nature than that suggested by van Manen (1990), the spirit of my curiosity steadily has heightened through my reflection on this commitment

and my experience with it. What is the *lived experience* of teaching for social justice in the context of higher education? What is the *essence* of a life dedicated to teaching and being for social justice? What are the *imbedded, pre-reflective structures* that speak to teaching for social justice with and for college students? These questions represent how phenomenological concepts may guide me toward understanding.

Van Manen (1990) names phenomenology an action-sensitive pedagogy; its goal is to inform a more caring and appropriate response to students and the world at large. He further suggests a "moral force" (p. 12) that develops through this type of inquiry, a force that helps us understand "the fullness of living" (p. 12). Teaching for social justice, teaching for change, and critical pedagogy revolve around a notion of teaching in which the learning process is inextricably connected to doing and being in the world. The phenomenon I seek to understand is a philosophical match to the method that guides me. This match and my desire, however, do not in themselves justify this journey.

The Possibilities of This Exploration

While this exploration may generate examples of critical pedagogy activities, these ideas may be found in more sophisticated venues. While these conversations provide a forum for like-minded faculty to give voice to their experiences, the pure telling of their stories is of limited value. While institutional challenges of teaching for social justice may come to light in this study, a differently-designed investigation would better suit a deeper understanding of these barriers. Through a phenomenological investigation of the lived experience of teaching for social justice in the context of higher education, I seek to enlarge our understanding of this experience in order to impact positively critical pedagogy's place in higher education.

The possibilities of this study lay it its potential to move beyond description of experience to a deeper understanding of the phenomenon of teaching for social justice in the context of higher education. Hermeneutic phenomenology invites me both to describe and interpret lived experience. Van Manen's (1990) life-world existentials provide a lens for deeper understanding and interpretation. What are the lived spaces of teaching and being for social justice? How is the lived body experienced in relation to this phenomenon? What does the experience of lived time reveal about teaching and being for social justice? How do lived relations help create the experience of this phenomenon? Through these questions and other research practices described later in this paper, deeper meanings and imbedded structures of my phenomenon will begin their naming. I believe that an exploration of these questions can reveal greater themes with action-oriented implications that can inform policy, practice, pedagogy, and community in higher education.

Inviting a New Tutor-Guide

In many ways, Ishmael has been my tutor-guide as I tell my own story of how I am continuing to understand the lived experience of teaching for social justice. With this turning to the phenomenon complete, I now seek a new tutor-guide for this journey toward understanding. In Chapter Two, I continue to use the work of critical educators such as hooks, Freire, Horton, and Giroux to explore further pre-understandings of the lived experience of teaching for social justice. In Chapter Three, philosophers such as Hans-Georg Gadamer, Martin Heidegger, and Emmanuel Levinas offer additional insight into hermeneutic phenomenology as well as elements of teaching for social justice in higher education. Although all of these influences and resources may be viewed as tutor-

guides, Max van Manen is the central figure to inform my pathway through phenomenology as a research methodology.

Van Manen (1990) offers a clearly articulated approach to understanding lived experience through an application of hermeneutic phenomenology. Grounded in the lifeworld of everyday existence, hermeneutic phenomenology is an interpretation of lived experience "as we immediately experience it" (p. 9) without categories, theories, and abstractions. The results of this investigation are "plausible insights that bring us in more direct contact with the world" (p. 9). Phenomenology does not seek to generate grand themes or cause-effect relationships, but rather seeks an understanding of the particular as it informs other aspects of the lifeworld. Through my investigation, I hope to inform others who strive to teach for social justice. Perhaps my questioning and exploring might also name teaching for social justice in new ways.

Language and dialogue are key concepts both in teaching for social justice as well as its exploration. Writing is an ongoing process that reveals the essences, or "internal meaning structures" (van Manen, 1990, p. 10), of lived experiences in everyday life. Often the resulting writing seems poetic; however, this poetry emerges not solely from imagination, but rather it speaks to the essential nature of the lived experience. Attentiveness, thoughtfulness, time, and patience are necessary components of a phenomenological investigation.

Stepping Into the Research

Before we can interpret the meaning of lived experience, we must understand. Van Manen (1990) suggests six components to phenomenological research. While some do occur in an order, there is a certain amount of to-and-fro between all six components

throughout the research process. The six research activities guiding my inquiry, discussed further in Chapter Three, are:

> (1) turning to a phenomenon which seriously interests us and commits us to the world;
> (2) investigating experience as we live it rather than as we conceptualize it;
> (3) reflecting on the essential themes which characterize the phenomenon;
> (4) describing the phenomenon through the art of writing and rewriting;
> (5) maintaining a strong and oriented pedagogical relation to the phenomenon;
> (6) balancing the research context by considering the parts and whole.
> (van Manen, pp. 30-31)

Chapter One represents my turning to the phenomenon of teaching for social justice grounded in my personal understandings. Through this turning, I present teaching and being for social justice as linked commitments that orient my life. Chapter Two combines the lived experiences of those who teach for social justice with existing literature, philosophy and research about its practice. This exploration of literature uncovers questions and themes imbedded in the lived experience I seek to understand.

Setting Forth

In the closing pages of *Ishmael: An Adventure of the Mind and Spirit* (D. Quinn, 1992), Ishmael's pupil realizes that he is at an impasse. "What do I do if I earnestly desire [to change] the world?" (p. 248) he asks. Ishmael responds, "What you do is to teach a hundred what I've taught you, and inspire each of them to teach a hundred. That's how it's always done" (p. 248). But the pupil hesitates; surely there must be more to know, and the world will not respond kindly to a shift in paradigms. A few days later, Ishmael makes it clear.

> "You understand that I'm finished with you" [Ishmael said]. . . . "I've finished what I set out to do. As a teacher, I have nothing more to give you. Even so, I would be pleased to count you as a friend." . . .
> [The pupil responded,] "I'll be back tomorrow."

> Ishmael gave [the pupil] a long dark stare; he was wondering what the devil more [the pupil] expected of him but was too weary to ask. He sent [the pupil] on his way with a grunt and a valedictory nod. (pp. 253-254)

My own turning to the lived experience of teaching for social justice has taken me this far. Perhaps you have engaged in your own nodding of identification that suggests a further interest in seeking with me. I must now move forward and seek new wisdom and new names for this phenomenon. With Ishmael's blessing and the host of students and teachers I recalled in this chapter, I set forth on this pathway to understanding.

CHAPTER TWO:

TEACHING AND JUSTICE BEGIN THEIR NAMING

What is the Justice that We Seek?

This research proposes to explore the lived experience of teaching for social justice. What is the vision of justice that those who teach for it seek? How is social justice different from other ways in which western culture views justice and equity? The justice that we seek requires asking questions, understanding teaching as transgression, and crossing borders. What helps us understand if we are making our way to social justice? Some of the concepts and metaphors introduced in this chapter may help to reveal the meaning of teaching for social justice. I begin with an exploration of the nature of social justice. In subsequent sections, this chapter considers the content, process and people involved in teaching for social justice.

Weighing Justice: The Ways of Justice

Punishment for law-breakers and an-eye-for-an-eye retribution are the main focus of Western notions of justice. These thoughts are based in commonly held beliefs about how a community ought to live. "A central question for every modern theory of justice is who has a right to what" (Noddings, 1999, p. 8). Justice implies rights as well as freedoms. For example, I have the right to vote and the freedom to choose not to do it. As people and citizens we experience freedom *from*, as well as freedom *to*. Various notions of justice and freedom may overlap in an understanding of social justice. Wading through the complexities of justice may be one of the journeys that teachers and students for social justice take.

Life, Liberty and the Pursuit of Happiness

Early notions of justice emerge from elementary school lessons about democracy and the American dream. Justice entails fairness and equality. Democracy is presented as a just form of government where individual voice is heard and opportunity for advancement is possible. Freire believes that critical education can lead to a fuller expression of a democratic society.

> The more people participate in the process of their own education, the more the people participate in the process of defining what kind of production to produce, and for what and why, the more the people participate in the development of their selves. The more the people become themselves, the better the democracy. (Freire, as cited in Bell et al., 1990, p. 145)

Freire and others seem to suggest that the idea of constitutional democracy may be enough to ground a movement of teaching for social justice. We are taught to believe that justice is blind, that it is unfeeling, rational, and equally applied to all people. It is this very notion that must be questioned in teaching for social justice.

In today's rhetoric, capitalism and democracy are often used as synonyms. Greene explains to Torres (1998) that it is her duty to work with her students to "disentangle democracy and capitalism" (p. 201). Through social justice education, perhaps students learn to see and re-see democracy in new ways. When separated from capitalism, democracy may lead to social justice. Giroux (1992) suggests that in teaching for social justice, a critical pedagogy is required in order to save democracy.

Finally, in traditional notions of justice and democracy, the contract is the binding relationship between parties. Classrooms are reflective of such contractual relationships: a teacher gives knowledge; a student takes it in. In contractual relationships both parties hold rights and responsibilities. In their own ways, students and teachers work to gain

reward and avoid punishment. Those who teach for social justice may encourage students to see that with rights and freedoms come responsibilities. I desire to understand faculty members' experiences of challenging the contractual exchange of banking education and of establishing a new democracy in the college classroom.

Caring Justice

The unspoken cultural definitions of democracy and justice often are grounded in dichotomies of right-and-wrong, freedoms-and-responsibilities. Cognitive development theory (Kohlberg, 1975) defines ethical development as the process of developing a commitment to justice. Gilligan (1993) balances this masculine-based theory with a feminine approach to ethical development called caring. Teaching for social justice engages a new sense of justice, social justice, and challenges the unseeing, unfeeling, and unthinking. Fairness and freedom can be reclaimed and redefined. Those who teach for social justice envision a world transformed.

Students and faculty feel a tension between the desire for caring and justice. Katz, Noddings, and Strike (1999) suggest that caring and justice belong together if we are to advance a better way of life. Navigating these tensions may be part of the process of teaching and learning for social justice and require a special kind of care. Freire (1970/1994) suggests that to teach is to risk "an act of love" (p. 32); perhaps this act of love is the care students require as they begin to learn and be in new ways.

Changing Structures

Another way that justice can be sought is through structural reformation. Teaching for social justice may bring visibility to oppressive structures and help students see their roles within them. Horwitz (1998) reports a moment of clarity for her writing

students when they began to understand the structural aspects of injustice. Horwitz quotes her student, Cherie, an African American woman, who says to her teacher:

> When I saw some of the things, that the system has really oppressed people, and it wasn't all my fault. I had always felt ashamed of my race of peoples [*sic*], because we were always down at the bottom of the barrel. So it gave me a totally new way of looking at it. It wasn't just isolated. Finding out how society was set up, class systems and how people were treated. (p. 76)

"To struggle against oppression . . . involves effective attempts to change alienating structures" (Isasi-Diaz, 1996, p. 90). With Horwitz's help, Cherie is beginning to understand the systems of injustice, the structures that keep people from becoming fully themselves. After recognition comes action.

Freire suggests that his "respect for the soul of the culture does not prevent [him] from trying, with the people, to change some conditions that appear . . . against the beauty of being human" (Freire, as cited in Bell et al., 1990, p. 131). Faculty who teach for social justice in the context of higher education experience the difficulty of working within the structure of higher education while also striving to challenge it. They are not alone on this journey.

The Social Nature of Justice

So far this journey to describe social justice and the pathway to its achievement has led us from traditional notions of justice and democracy to transformative images that show where teaching for social justice might lead us and how that process might feel. In a recorded conversation with Horton, Freire states, "Liberation and salvation are *social* events and not individual ones" (as cited in Bell et al., 1990, p. 111). The images and processes of justice are about people interacting together and people interacting with structures. The social nature of justice bears exploration.

"It is clear that the life-world is always at the same time a communal world that involves being with other people as well" (Gadamer, 1960/2000, p. 247). Critical educators' focus on *social* justice grows largely out of the notion that people in relationship are the creators of their worlds. They dream together, work together, and organize systems that support society. How are teachers and learners co-responsible for their joint journey toward justice?

Holland and Henriot (1983/2003) describe society as "a work of art . . . [that is] constructed in dialogue, shaped by a community, and grows out of its members' dreams, myths, and visions" (p. 39). In that process, people in relationship, either intentionally or unintentionally, create injustices of all types. Therefore, people in relationship must transform injustice into justice. Students may or may not want to participate in the community of justice being formed in the classroom. In meeting this challenge, critical educators may turn to their own circle of relationships to be nurtured and sustained.

Transforming and Re-forming Society and Ourselves

Understanding the aim of teaching for social justice begins with building an understanding of justice as we know it, and progresses to descriptions that involve change, progress, and a re-birth of community. "Transformation means that something is suddenly and as a whole something else, that this other transformed thing that it had become is its true being, in comparison with which its earlier being is nil" (Gadamer, 1960/2000, p. 111). Here we see three metaphors for transforming society into more just places.

Healing the Wounds

Both individuals and communities can be wounded by systems of injustice and oppression. This woundedness reveals itself in conditions such as poverty, declining test scores, and limited access to resources. College students are wounded by injustice just as the general community is; teaching for social justice invites a healing of themselves as well as the healing of society. The metaphor of healing also suggests that college faculty may be called upon to be healers as well as teachers.

The woundedness of the world is experienced through oppression. Isasi-Diaz (1996) describes five modes of oppression that are reflected in both liberation theology and social justice literature. They include "exploitation" (p. 110), "marginalization" (p. 111), "powerlessness" (p. 112), "cultural imperialism" (p. 113), and "systemic violence" (p. 114). These expressions of injustice create a relationship between the oppressor and the oppressed.

Isasi-Diaz's (1996) modes of oppression can be described as a series of verbs—of actions taken upon another. In an unjust world people are exploited, marginalized, made powerless, colonized, and violated. This is the "I am not" of social justice. Teaching for social justice in higher education presents an opportunity to transform the "I am not" of social justice to an affirmative statement about social justice. Teachers and students alike are called to answer the action-verbs of oppression with the action-verbs of justice.

A World Being Born

> It's impossible for me just to think of my dream [of justice] without thinking about those who are not yet in the world. I have to have this strange feeling to love those who have not come yet, in order to prepare. . . . We are now dealing with the present in order to create the future. We are not creating the future by the formation of the present. (Freire, as cited in Bell et al., 1990, pp. 190-191)

In Freire's comments, he reveals that his actions today are a conscious participation in the creation of the future. Teaching for social justice may be a generative activity for faculty, a way to leave their mark on the world. As a central component to critical education, dialogue is "an act of creation" (Freire, 1970/1994, p. 70); it further requires "an intense faith in humankind, faith in their power to make and remake, to create and co-create, faith in their vocation to be more fully human" (p. 71). Dialogue may be a creative process, but dialogue must be transformed into action as a pathway to a new world being born.

A Hope in the Unseen

In *A Hope in the Unseen* (Suskind, 1998), a young African-American man from Washington, DC, journeys from the inner city to Brown University. He might imagine what education could offer him, but he must accept this vision on faith, trust in the people who led him there, and retain a hope in the unseen. Moving in to his residence hall was the first step. "A small paper square taped to the door of room 216 says 'Cedric Lavar Jennings and Robert Burton.' Cedric fumbles with the key and opens the heavy wooden door" (p. 163).

The evening news reveals the realities of injustice: violence, underemployment, poor education, and hatred, to name a few. Behind the news is a structure that perpetuates a system of oppression. Asking someone to describe social justice is like asking them to describe what lies beyond the heavy wooden door of oppression; it is asking them to name that which they have not seen. Social justice struggles to reveal its "I am," and thus, we are more capable of understanding social justice by exploring what it is not. To that end, we desire to make the unseen visible with and for our students.

"Hope is rooted in men's [*sic*] incompletion, from which they move out in constant search—a search which can be carried out only in communion with others" (Freire, 1970/1994, p. 72). The process of facilitating and participating in dialogue takes practice, endurance, and a hope in the unseen. Forming communion with fellow teachers and students is complex. While there are enjoyable moments and times when teachers can feel good about the flow of discussion, as hooks (1994) states bluntly, "Our purpose here isn't really to feel good" (p. 154). As one teacher put it, "Am I frustrated? Yes. Have I given up hope? Absolutely not" (M. Perry, 1998, p. 247). Teaching for social justice evokes feelings of joy and frustration; yet, hope prevails. A hope in the unseen may be difficult to name; however, the experiences of teaching for social justice, teaching for hope, begin to reveal themselves here.

Naming a Pedagogy of Hope

Phrases used to describe teaching for social justice are pedagogy of the oppressed, teaching to transgress, crossing borders. The language of teaching for social justice also includes: colonization, conscientization, cultural codes, praxis, capitalism, patriarchy, White supremacy, imperialism. The weight of the language may be just as daunting as the oppression itself. How is a pedagogy of the oppressed also a pedagogy of hope (Freire, 1992/1999)?

We teach to transgress, but we also teach *for* something. "Educating is always a vocation rooted in hopefulness" (hooks, 2003, p. xiv) and in "hospitality" (Palmer, 1998, p. 50) that welcomes students into new ways of growing and knowing together. Freire (1992/1999) asserts, "I am hopeful, not out of mere stubbornness, but out of an existential, concrete imperative" (p. 8). Critical theory creates a hopeful path from

injustice to justice. In this section, I explore my current understandings of how a pedagogy of hope is defined and lived by educators.

The End of Value Neutrality

Neutral tones are called neutral because they are meant to be a foundation or background for other fabrics, colors, and textures. Skin tones are often called neutral; however, their neutrality usually indicates a standard of Whiteness. How does teaching for social justice call neutrality into full light and full color? Horton and Freire discuss this topic in a recorded conversation. Horton begins:

> As soon as I started looking at that word neutral and what it meant, it became very obvious to me that there can be no such thing as neutrality. It's a code word for the existing system. . . . Neutrality is just following the crowd. Neutrality is just being what the system asks us to be. Neutrality, in other words, was an immoral act. (Horton, as cited in Bell et al., 1990, p. 102)

If participating in neutrality is an immoral act, then teaching for social justice may be considered a moral one. However, those who teach for social justice in higher education may not see their work as moral action, and turning from neutrality may not always be a conscious choice. Freire continues:

> Neutrality is the best way for one to hide his or her choice, you see. If you are not interested in proclaiming your choices, then you have to say that you are neutral. But if in being neutral, you are just hiding your choice because it seems possible to be neutral in the relationship between the oppressors and the oppressed, it's absolutely impossible. It's the neutrality vis-à-vis this kind of relationship that works in favor of the dominant. (Freire, as cited in Bell et al., 1990, pp. 103-104)

The dominant culture also suggests that academic disciplines are neutral. The scientific separation between scholar and subject endeavors to strengthen this sterile approach to teaching and scholarship. The scholarly community typically is ill-equipped when neutrality is challenged. Scholars who teach against neutrality may lead themselves, their students, and their institution into new territory.

We Teach Who We Are

> [The kids] wanted to see the real me. They liked it when a real person peeked out from behind The Desk [*sic*]. And in this was true subversion: I allowed myself to be honest with my students about who I was. (Koch, 1998, p. 161)

Just as my participation in the Human Rights Campaign event was perceived as an act of transgression, Koch sees the sharing of her true self as an act of subversion. Small actions seem to connote more than we might suspect. Those who challenge students to live authentic lives may not deny themselves such honesty. To a certain degree, we must peek from behind the façade of neutrality and show our true selves as teaching-beings.

Inquiry and action are linked explicitly with being "truly human" (Freire, 1970/1994, p. 53). Learning and being cannot be separated. There may be a variety of costs when we teach without drawing connections between being and knowing. Faced with a classroom of adult low-income students, Power (1998) experiences a moment of epiphany.

> For a moment I whooshed up and out of my body and felt myself looking down on me, and I imagined how I looked to my students—white [*sic*], thirtyish, married, college educated, spoiled, the nonchalant owner of a thing which symbolized arrival for the middle-class heterosexual female: the one-carat diamond engagement ring and wedding band set. It was then that I realized that our struggle to define how and what we would learn was more complicated than I imagined. (Power, 1998, p. 106)

Critical educators challenge their peers to recognize how their identities, values, and experiences instruct teaching. Teaching who we are is honest, moral, and complicated. Those who fail to recognize the explicit connections between teaching and being may experience a variety of consequences. What happens to the distribution of power in the room as a result of peeking out from behind the desk?

The Place of Power

The lure of power in the teacher-student relationship can be enticing. Horton relays this experience to Freire:

> In the process of mobilizing a crowd, I kind of got a sense of power, because the people were with me and the enemy was against me. You get those two things going and you're sure you're on the right track. I was enjoying it, and suddenly I realized: "What the hell am I doing? What is this?" . . . I was thinking about this feeling of power. I was a little scared of it, and yet I was fascinated by it. (as cited in Bell et al., 1990, p. 110)

We who strive to teach for social justice in the context of higher education may experience a rush of power impossible to deny. I seek to understand the experience of transforming this power of expertise to a shared power with students.

Students often expect that the teacher is the expert. "They come absolutely convinced that the teacher has to *give* a class to them" (Freire, as cited in Bell et al., 1990, p. 160, emphasis added). Being honest about ourselves as teachers is the first challenge to this banking style of education. Shifting power in the classroom is shifting paradigms; students are typically unprepared for this new reality. A new distribution of power may indicate a new seating arrangement, new notions of knowledge, and new expectations about learning.

"Teachers may insist that it doesn't matter whether you stand behind the podium or the desk, but it does" (hooks, 1994, p. 138). When students and teachers sit in a circle our eyes meet. The circle de-centers the place of knowledge and challenges the myth of teacher as expert. To assert "student responsibility for the learning process is to place it where it's least legitimate in their own eyes. . . . Students get scared" (p. 144). This fright comes from a combination of their psychosocial development as well as their new understanding of being a participant in an education for social justice. Teachers for social

justice are called to respond to this dis-ease and fright. They may also find themselves uneasy about this new power dynamic.

Experienced teachers suggest some practical help to ease this shift of power and responsibility. The teacher "should be 50 percent a traditional teacher and 50 percent a democratic teacher in order to begin to challenge the students" (Freire, as cited in Bell et al., 1990, p. 160). Perhaps this more incremental approach to change helps teachers elicit student engagement from their own places of knowing. Joel Westheimer and Joseph Kahne (1998) suggest linking topics "to contemporary issues and [the students'] personal experiences" (p. 11) as a beginning. How do students respond to a new way of knowing, knowing-in-context?

Knowing-in-Context

A pedagogy of hope leads to new questions about teaching that change the way in which we see, use, and create knowledge and understanding. "The starting point for organizing the program content of education . . . must be the present, existential, concrete situation, reflecting the aspirations of the people" (Freire, 1970/1994, p. 76). In other words, the context in which students currently understand their lives is the opening place in educating for change. As students and teachers we do not live in a value-neutral world where understanding is unattached to the multiple contexts in which we operate. How might those who teach for social justice enlarge their understanding of the contexts in which students operate?

Not only do students and teachers learn in a particular context, knowledge itself must also be put in context. For example, literature teacher Linda Christensen (1998) asks: "How can I teach *House of the Spirits* without teaching about Chile's socialist

President Salvador Allende and General Pinochet's coup which ended that country's democracy?" (p. 46). A novel can not exist outside its historical, cultural, and economic contexts; to teach the novel means to ask questions and present information that leads to a fuller understanding of the narrative. Horton is clear, "You have a responsibility to put whatever you're teaching in a social context, relating it to society not just acting as if it had nothing to do with people, with humanity, because it does" (as cited in Bell et al., 1990, pp. 104-105).

From Dualism to Complexity

In an article about the integration of service-learning into higher education, Kezar and Rhoads (2001) identify the dualisms of traditional education and the more continuous education promoted by Dewey. Traditional education separates values and knowledge, theory and practice, work and play, affective and cognitive, self and other. A more continuous education is holistic, integrated, collaborative, and suggests that teachers and students are partners in learning. Dichotomous and dualistic language breaks the cycle of action and reflection (Freire, 1970/1994). Teaching for social justice invites students to encounter learning as a life-long process rather than a series of segmented exchanges of discrete knowledge.

Dewey would agree with Freire that critical teaching "discerns an indivisible solidarity between the world and the people and admits of no dichotomy between them" (Freire, 1970/1994, p. 73). Teaching for social justice weaves a connected way of knowing. This complex way of knowing and being may challenge the way faculty are acculturated to a more separate way of knowing. "An unauthentic word, one which is unable to transform reality, results when dichotomy is imposed upon its constitutive

elements. When a word is deprived of its dimension of action, reflection automatically suffers as well" (p. 68).

Teaching for social justice seems to imply complexity and connection, not only in the ways of teaching, but also in the ways of understanding freedom and oppression. Cone (1997) calls the inherent relationship between the free and the unfree a "dialectic of freedom and oppression" (p. 135). He continues:

> On the one hand oppression is the denial of freedom, and therefore the opposite of liberation. But on the other, in an unredeemed social existence, no one can be free who is not oppressed, that is, identified with the struggle of the unfree. (p. 135)

Freedom and oppression exist in tandem within each person. They also exist in a world waiting to be born anew—a world in which to be free necessitates a relationship with the unfree. Through time, teachers and students in higher education may come to understand themselves as the free-unfree.

Circles, Cycles and Spirals

Perhaps action and dialogue help faculty and students understand the free-unfree nature of being. In hooks' (1994) words, "Education as the practice of freedom is not just about liberatory knowledge, it's about a liberatory practice in the classroom" (p. 147). Drawing on the cycle of action and reflection that signifies praxis, those who teach for social justice use images of circles and spirals to represent education and progress.

The circle suggests inclusion; it continues to examine the past as it moves forward, and it suggests that new knowledge helps us understand existing knowledge. What practices in the classroom bring this circle-cycle of learning to life? The circle metaphor is important beyond the shape of the classroom chairs; the physical space implies the circular nature of conversation and the collection of voices that create

knowledge together. Those who teach for social justice strive to embrace new practices and avoid "the comfortable old shoe" (Power, 1998, p. 103) of traditional teaching.

The hermeneutic circle represents teaching, learning, listening and interpretation. The circle may assist students and teachers to stay focused on the issue at hand. As Freire reflects on the role of circles in teaching for social justice, he states, "I try to make a circle so the issue can't escape" (Freire, as cited in Bell et al., 1990, p. 156). Those who teach for social justice often choose which issues to put to play in the circle; other times they respond to issues introduced by students.

Breaking the Cycle of Teaching for Oppression

If critical pedagogy is called a pedagogy of hope, traditional teaching and learning might be called a pedagogy of oppression; the seemingly neutral tone of teaching is named for what it is. Most classroom learning today, from elementary through post-secondary, is what Freire (1970/1994) calls "banking education" (p. 53), one that creates "a rote, assembly-line approach to learning" (hooks, 1994, p. 13). The center of learning is on the learned teacher who will make wisdom deposits in her pupils. Later, when exams arrive, students are praised for their rote memorization, strict adherence to the teacher's words, and lack of creative application.

"Radical education doesn't refer to a discipline or a body of knowledge. It suggests a particular kind of practice and a particular posture of questioning received institutions and received assumptions" (Giroux, 1992, p. 10). I seek to understand faculties' lived experiences of transforming teaching for oppression to teaching for social justice. Here is one teacher's early attempt to live her commitments to teaching for social justice.

> I visualized them as a list of edicts chiseled on a stone tablet. I stored these edicts in my brain with linear clarity and could rattle them off with an evangelical fervor. Statements such as "Teachers should use the oral strengths of the students to build bridges to written language" . . . "Learning is a social process," and "Teacher must share control of the curriculum with the learners" slipped from my lips like so many pearls. What I was not prepared for was how complicated interpreting and implementing these edicts would be with real live students. (Power, 1998, p. 104)

Both teachers and students struggle to make change in the classroom, even when it is a desired outcome. Horton compares this to growing pains: "What I'm doing with the mind is the same as nature does with the body. It's no different" (Horton, as cited in Bell et al., 1990, p. 175). As faculty members learn to translate the edicts of the stone tablet into actions with students, they may also experience their own growing pains. Perhaps breaking the cycle of teaching for oppression is a life-long process.

See-Judge-Act

> *Without practice there's no knowledge*; at least it's difficult to know without practice. (Freire, as cited in Bell et al., 1990, p. 98)

The connectedness between question and answer, thought and action, flows in a classroom where social justice is the aim. The three-word phrase, see-judge-act, attributed to the Belgian priest Canon Joseph Cardijn who worked with social activists prior to World War II (Holland & Henriot, 1983/2003), captures the essence of theory to practice. Freire (1970/1994) terms this activity "praxis" and defines it as "reflection and action upon the world in order to transform it" (p. 33). I see. I judge. I act. I participate in transforming the world.

Liberation theologians might describe the purpose of teaching for social justice as redemption and salvation. Critical educators speak of freedom and liberation. Whatever terms are used, teaching for social justice is about the personal and communal

transformation that can occur through praxis. By moving "from the anecdotal to the analytical" (Holland & Henriot, 1983/2003, p. 10) teachers and learners for social justice are challenged to take what they have seen and experienced as a basis for analysis and action toward social justice.

In a social system of the oppressed and the oppressor, *why* is a most potent question (Freire, 1970/1994), because the answer to why questions lead the oppressed to identify the structures that keep them oppressed. Those who accept the status quo are not tempted to delve into questions that reveal new perspectives on a problem. But those who ask "why" begin a cycle of exploration that may lead to revolution. "How we see the problem determines how we will respond to it" (Holland & Henriot, 1983/2003, p. 3). How do faculty incorporate revolutionary activities into their courses?

Experimental and Experiential Education

The Kolb (1984) experiential learning cycle provides a framework for the see-judge-act and action-reflection-action cycles of teaching for social justice. A cycle suggests that things are not meant "to be known, to be taught, to be learned. . . . [They are meant to] be known and reknown" (Freire, as cited in Bell et al., 1990, p. 107). Students begin investigations with concrete experiences that generate new questions. Questions lead to the development of a theme or theory that is then tested in actual experience. Learning then cycles back to concrete experience where the exploration continues. "Every consciousness is a consciousness of something; every relation is a relation to something" (Gadamer, 1960/2000, p. 225). In other words, there are no new questions; all questions begin with some knowledge, some relationship in our hearts and minds.

If banking education is seen as the transmission of indisputable knowledge, the antidote may be "problem-posing education" in which students and teachers alike are involved in "a constant unveiling of reality" (Freire, 1970/1994, p. 62). The discussion throughout this chapter suggests that teachers who wade into the experience of teaching for social justice enter an experiment of sorts, because they have most likely received little training in this pedagogy. Hands-on and face-to-face experiences are part of this experiment. The experimental and experiential nature of teaching for social justice in higher education may be understood further in the following ways.

Reciprocity

In service-learning literature, reciprocity indicates that both the one serving and the one being served benefit from the service experience through shared wisdom and understanding of reality (Jacoby & Associates, 1996). There is a movement between people, back and forth, you and me. This might be called a "reciprocity of action" (Freire, 1970/1994, p. 88) in which there is a mutual giving and receiving. Teaching and learning for social justice is also a reciprocal process.

Gadamer (1960/2000) suggests that the "oscillating movement between whole and part" (p. 191) is critical to understanding texts as well as phenomena. Reciprocity builds on this oscillating movement between two elements. What I expect from my students I must expect of myself. Freire (1970/1994) asks, "How can I dialogue if I always project ignorance onto others and never perceive my own?" (p. 71). Perhaps Freire's question challenges those who teach for social justice to develop a sense of humility and receptivity in their ways of teaching and being.

Seeing With New Eyes

The experiment and experience of teaching for social justice involves seeing the world with new eyes. Faculty and students alike must learn to "do more than simply look [at things as they seem]. . . . Beyond these facts and figures lies a framework that provides meaning, a perspective that makes sense of the disparate elements" (Holland & Henriot, 1983/2003, p. 10). What is the seeing that is more fully seeing?

Bill Bigelow (1998) relays an experience of inviting a globalized perspective on consumer products. He begins his lesson with a weathered soccer ball sitting in the center of the classroom. He asks his students to write a paragraph describing the ball.

> As I'd anticipated, their accounts were straightforward—accurate if uninspired. . . . A soccer ball is a soccer ball. . . . But something was missing [from their descriptions]. There was a deeper social reality associated with this ball—a reality that advertising and the consumption-oriented rhythms of U.S. daily life discouraged students from considering. (Bigelow, p. 21)

Bigelow then reads the poem "Questions From a Worker Who Reads" (Brecht, 1959) in which the narrator asks several questions that begin to unveil the real people behind buildings and monuments. For example, who toted the stones that made the seven gates of Thebes? Or, who were the cooks who served Caesar's great armies? The reading of the poem is followed by a second writing session in which Bigelow asks his students to "*resee*" (Bigelow, 1998, p. 22) the soccer ball. The second set of paragraphs evidences this re-seeing. "Students had begun to imagine the humanity inside the ball; their [writing] pieces were vivid and curious" (p. 23). Teachers and students work together to see the humanity inside their subject matter. After seeing, they may then craft a response.

Desolation and Consolation

For Christensen (1998), the response to seeing was clear: "They were moved less often to hope and action and more often to awareness and despair than I felt comfortable with" (p. 46). Her students are not alone in this feeling. Shifting paradigms and transforming our way of knowing can cause "discomfort" (hooks, 1994, p. 43). Hooks sees this discomfort and crafts a compassionate response.

> It is necessary to practice compassion in these new learning settings. I have not forgotten the day a student came to class and told me: "We take your class. We learn to look at the world from a critical standpoint, one that considers race, sex, and class. And we can't enjoy life any more." (hooks, 1994, p. 42)

Those who teach for social justice are challenged to acknowledge students' feelings of desolation, of not enjoying life anymore, and to offer consolation. Returning to the notions of the justice we seek and the hope that sustains may be consoling. Teachers and students committed to social justice might also be consoled by the circular form of the change process. After darkness is light, after unknowing is knowing, after desolation is consolation. Perhaps the best response to the challenges of embracing a pedagogy of hope is to remind ourselves that teaching and learning for social justice is a collective process.

Being Students and Teachers Together

To this point in Chapter Two, I have explored the nature of social justice and some thematic elements of a pedagogy of hope. Here I explore in more detail the lived experiences of students and teachers in the process of teaching and learning for social justice. As in a spiral, circular patterns can signify forward movement; discussion can be transformative. In this process I strive to understand how both teachers and students contribute to the learning process.

Broido (2000) investigates undergraduate student experiences to understand how undergraduates become social justice allies. She reports three major components that contribute to this process: "increased information on social justice issues, engagement in meaning-making processes, and self-confidence" (Broido, 2000, p. 7). Seeing in new ways and creating knowledge together are central to how we currently understand teaching for social justice. The language of self-confidence, however, has not yet emerged. Critical education's dialogical nature and respect for native knowledge may foster self-confidence in students.

Perhaps the experience teaching and learning together begins when faculty and students meet face to face and begin to talk.

> That moment of collective participation and dialogue means that students and professor respect—and here I invoke the root meaning of the word, "to look at"—each other, engage in acts of recognition with one another, and do not just talk to the professor. (hooks, 1994, p. 186)

How do we learn to re-spect our students and ourselves as teachers concerned with social justice? Teaching for social justice is a learning process that values participation. Moving beyond theory to practice involves a new way of being and saying.

"The Saying That is More Fully Saying"

> The saying that is more fully saying happens only sometimes, because only the more venturesome are capable of it. For it is still hard. (Heidegger, 1971/2001, p. 135)

Creating dialogue in the classroom invites students and teachers to a level of honesty and authenticity found in few educational settings. Those who teach for social justice strive "to create those kinds of educative experiences that draw out courageous questions and open a space for rich, responsive answers" (Hutchinson & Romano, 1998, p. 254). What does it mean to be courageous in our teaching as well as our being? In the

classroom, students and teachers must learn to speak and listen in new ways. "The teacher is no longer merely the-one-who-teaches, but one who is himself [*sic*] taught in dialogue with the students. . . . They become jointly responsible for a process in which all will grow" (Freire, 1970/1994, p. 61). Speaking, listening with care, and wrestling with complexity of what is read and heard are all parts of engaging in dialogue.

Faculty strive to evoke and nourish students' courage for dialogue. The class can experience conflict when one student's courage is met with another student's resistance. Hooks (1994) uses a writing assignment about Morrison's (1970/1994) *The Bluest Eye* as a way to open the floor for courageous and difficult saying.

> I assign students to write an autobiographical paragraph about an early racial memory. Each person reads that paragraph aloud to the class. Our collective listening to one another affirms the value and uniqueness of each individual . . . without privileging the voices of students from any particular group. (hooks, 1994, p. 84)

Giving each student his or her say is the beginning of dialogue. Creating a space where my story and your story are equal in their value opens a place for authentic saying and being together.

Whose Voice is Authority?

Baxter-Magolda (1999) develops the notion of self-authorship as a way to describe how young adults engage in a process for writing their own life stories, making choices, and growing into mature adulthood. Those who teach for social justice can be conscious of how they are the authors of their own lives and use this understanding in their being with students. They might also be encouraged to remain open to what their students have authored prior to their meeting.

> When the students come, of course, they bring with them, inside of them, in their bodies, in their lives, they bring their hopes, despair, expectations, knowledge,

> which they got by living, by fighting, by becoming frustrated. Undoubtedly they don't come here empty. They arrive here full of things. In most of the cases, they bring with them opinions about the world, about life. They bring with them their knowledge at the level of common sense, that they have the right to go beyond this level of knowledge. (Freire, as cited in Bell et al., 1990, pp. 156-157)

Teachers receive students who are in the midst of authoring their lives and in naming the authority of their own voice. A classroom experience that allows for students to be an authority on their own lives and experiences enables a place for the faculty to speak the authority of their own lives as well. With self-authority comes authenticity. With authenticity sometimes comes transgression.

A pedagogy of hope permits one's speaking of the truth of self while it also challenges one's ability to speak for another. Horton uses simple actions to reinforce the authority that students have to name their own experience and knowledge.

> I never, never put down a problem on the blackboard . . . in my own words and revise it to make it clear. I've seen that happen in these training programs, where somebody will say something and then they'll rewrite it so it makes more sense. That's a put-down to a worker [or student] to edit his or her way of saying things. (Horton, as cited in Bell et al., 1990, p. 167)

Editing student voices in the teaching for social justice may foster a negative response. Faculty members learn to balance the need to help students communicate more clearly, while not diminishing authority over their own knowledge and experience.

The Open Space of Silence

> "Hello! Welcome to English One. My name is Ira Shor. Why don't we all put the chairs in a discussion circle, to make it easier to talk to each other?" No one moved. I wondered if I should give up on the circle. But maybe it was too soon to retreat. So I stepped forward and asked them once more to form a circle, but deep in my heart I asked myself if it was time to change careers. . . . I was getting impatient, which felt better than anxiety, and I decided to run at the problem instead of away from it. (Shor, 1992, p. 2)

There may be times when "the saying that is more fully saying" (Heidegger, 1960/2000, p. 135) is silence. Deadening silence is not uncommon in college classrooms. I, too, have faced a sea of mute students waiting for me to speak, to offer the right answers, to begin a lecture that triggers a wide-eyed slumber. Although attending to dialogue is important to teaching for social justice, understanding silence and challenging silence in new ways are also critical.

The students in Shor's classroom are stunned to silence by his up-beat approach and his engaging personal style. They expect a teacher who would expect little of them. For Shor, overcoming this silence is critical to inviting the students into learning. Chairs are moved into a circle. He capitalizes on their grumbling about the college's standard writing exam and creates a lively discussion of an alternative direction for the course. Through the next few sessions, he and his students redesign their writing course. The silence of resistance is transformed into positive action.

Some moments of silence, however, might be allowed to linger. Silence may represent a "mutism in the face of the overwhelming force" (Freire, 1970/1994, p. 87) of a perceived limit of knowing or being. Silence may be needed for ideas to sink in and for the brain to integrate new information or feelings. We may be rendered mute when a comment reaches the limits of our knowing and being. Silence may indicate disengagement; however, it might also communicate to us that a challenge has been levied without sufficient support. Perhaps there is a silence particular to the experience of teaching and learning for social justice.

Talking in Circles

The idiomatic phrase 'talking in circles' typically indicates a dead-end conversation, or a conversation in which there are irreconcilable differences. In teaching for social justice, however, talking in circles assumes a new meaning. Here, talking in circles reveals the shape that signifies the type of engagement we hope to create. Noddings (1984) suggests, "The purpose of dialogue is to come into contact with ideas and to understand, to meet the other with care" (p. 186). Dialogue is difficult; it requires "practice [and] attribution of the best possible motive" (p. 124). Giroux (1992) suggests that teachers and students work together to create "a setting that is pedagogically safe and socially nurturing rather than authoritarian and infused with the suffocating smugness of a certain political correctness" (p. 33). I hope to understand more deeply the experience of fostering such an environment.

A pedagogy of hope is grounded in the desire for liberation, and this liberation is deeply connected to the dialogue and relationships. The circle infrequently involves soliloquy and speeches, but rather invites engaged dialogue. Here Freire and Levinas meet eye-to-eye. According to Freire (1970/1994), "To speak a true word is to transform the world" (p. 68). For Levinas, language and communication lead to justice (Levinas, 1961/2000). Dialogue is relationship. Dialogue is action. Dialogue is the catalyst for justice.

Being-in-Process as Teachers and Students

Revolutionary action depends not on singular actors or groups of actors, but rather "actors in intercommunication" (Freire, 1970/1994, p. 110). Whether students are eighteen or eighty, critical education "affirms men and women as beings in the process of

becoming" (Freire, 1970/1994, p. 65). Reflecting on her own experiences as a teacher for social justice, T. Quinn (1998) concludes, "Learning is transformation. Singular: a teacher. Plural: a community" (p. 136).

The singular transformation of the teacher seems clearly part of the experience of teaching for social justice in the context of higher education. Hooks (1994) calls this transformation liberation: "To have work that promotes one's liberation is such a powerful gift that it does not matter so much if the gift is flawed" (p. 50). How do teachers respond to their own being-in-process in the classroom? As Ayers recalls, Horton had "a two-eyed approach to teaching: with one eye he tried to look at people as they are, while with the other eye he looked at what they might become" (Ayers, 1998, p. 152). Faculty may benefit from looking at themselves, as well as their students, with this same two-eyed approach.

Seeds of Change

The image of planting seeds may seem a trite addition to this exploration of teaching for social justice. There is, however, a rationale behind the staying power of this idea. Horton explains:

> Someone criticized Highlander workshops, saying, "All you do is sit there and tell stories." Well, if he'd seen me in the spring planting my garden, he would've said, "That guy doesn't know how to garden, how to grow vegetables. I didn't see any vegetables. All I saw was him putting a little seed in the ground. He's a faker as a gardener because he doesn't grow anything. I saw him and there's nothing there." Well he was doing the same thing about observing the workshop. It was the seeds getting ready to start, and he thought that it was the whole process. (Horton, as cited in Bell et al., 1990, p. 99)

Faculty who teach for social justice plant seeds of radical learning without, perhaps, being part of the harvest of change. They may also be planting seeds in themselves and awaiting their own harvest.

Ayers remains focused on the aims of "liberating education pointed toward a society of hope and justice: it's a dream that keeps growing" (Ayers, 1998, p. 156). Nourishing seeds in the earth and in people takes time, patience, attention, and a certain amount of trust. The teacher does no good to demand that the student leap to the next stage of knowledge or action. Such an effort misconstrues the task of teaching; however, it is the teacher's job to create conditions in which students can have ideas and dreams that can spark future action. In light of the slow growth of seeds and people, teachers for social justice may gauge their successes differently than their faculty peers.

From Impossible to I'm Possible

Faculty and students are in a constant state of being and becoming—some of which can be understood with the assistance of theory, and some of which is mystery. Students who are learning about social justice might be considered "all[ies] in process" (Goodman, 2001, p. 165). Though the students in Broido's (2000) study self-identify as social justice allies at the time of her conversations with them, they suggest that their "initial involvement in ally behavior was not self-initiated" (p. 12). In the language of Freire (1970/1994), becoming a committed social justice ally might emerge from "conscientization" (p. 85), a critical understanding of reality that challenges students to understand their world not in unrelated fragments, but in a complex array of barriers and possibilities.

"Limit situations" (Freire, 1970/1994, p. 94) challenge our understanding of the status quo. Students and teachers have the opportunity to continue to move forward in their work for social justice or to remain in a state of dissonance. Critical education helps students identify the wisdom and power they already possess.

> The important thing, from the point of view of liberatory education, is for the people to come to feel like masters of their thinking by discussing the thinking and views of the world explicitly manifest in their own suggestions and those of their comrades. (Freire, 1970/1994, p. 105)

Getting from impossible to "I'm possible" occurs as students recognize their mastery of knowledge about the world and begin to understand the ways in which they might work together toward change.

Christensen's (1998) high school classroom is one where social justice is on the syllabus. She notices that her own students' initial hesitation for involvement is transformed into engagement. In a journal, one of her students writes, "'I thought, god dammit, I don't want to be conscious. I just want to eat candy and ride the swings. But I learned how to think'" (p. 45). With new thinking may come new action.

Who are Teacher-Learners for Social Justice?

At day's end, "Being a teacher is being with people" (hooks, 1994, p. 165); those people may be fellow faculty, students, administrators, or community members. I am curious to discover the experiences or traits that might characterize those who teach for social justice in the context of higher education. My reading thus far has led to several salient themes. Just as Chapter One includes a section in which etymological tracings enlarge my understanding of Ishmael's ad, this section of Chapter Two turns to etymological tracings to extend how I am coming to understand some characteristics and experiences of men and women who teach for social justice in the context of higher education.

The Past is Prologue: The Place of History

History is from the Latin *historia,* meaning "learning or knowing by inquiry." Life history is more than a chronicle of significant events; it is a journey of learning

through questions and exploration. Glancing to the past and receiving the wisdom that comes from experience may assist us in understanding the present work of teaching and being for social justice. My own story, as revealed in these pages, shows connections between my early years and my vocation as I live it today. Freire relays his own connection between past and present:

> I remember when I was six years old, one day I was talking with my father and my mother, and I protested strongly against the way my grandmother had treated a Black woman at home—not with physical violence, but with undoubtedly racial prejudice. . . . I remember that my mother used to say to me, after the death of my father, that my father always said to her, "That boy will become a subversive." He didn't say revolutionary. He said subversive. I liked it. (Freire, as cited in Bell et al., 1990, p. 243)

In addition to Freire honoring his father's premonition of his greatness as a critical educator, Freire's story speaks to the ways in which history occurs in a lived context. Natural history, for example, is grounded in a physical and temporal setting. So, too, the history of teacher-learners for social justice. The places of our formation, the relationships that both sustain and challenge us, the fast and slow passage of time are layers to understanding a personal history. Lived history can be a prologue to a lifetime of teaching and being for social justice. Asking faculty to share stories of their history may evoke connections such as Freire's; of course, dis-connections may also be revealed.

As men and women age, another etymological connection with history emerges, that of being a "knowing, learned, wise man [*sic*], [and] judge." This status as learned and wise surely comes from experiences of feeling un-learned and un-wise. Hooks (1994) prefers to place herself with people who push her limits. She explains, "I have sought teachers in all areas of my life who would challenge me beyond what I might select for myself, and in and through that challenge allow me a space of radical openness" (p. 207).

Our companions as we make history together may become as important as the journey itself. These relationships are often grounded in what some critical educators call love.

An Impulse Toward Love

> If I do not love the world—if I do not love life—if I do not love people—I cannot enter into dialogue. (Freire, 1970/1994, p. 71)

My exploration thus far suggests that love is the foundational disposition of those who teach for social justice. Freire (1970/1994) believes that to be in solidarity with students in their learning process is to "risk an act of love" (p. 32). How might this love be understood?

From the Old English *lufu,* love relates to a "strong affection or attachment." Perhaps those who teach for social justice have a strong affection or attachment to their students. Noddings (1984) speaks of the joy that can emerge from caring and transformative relationships. Just as horizons must be explored and touched, love connotes an up-close relationship. The impulse toward love is active; it is a process of touching people, places, and knowledge in new ways.

"Strong affection or attachment" also harkens to the discussion of desire from Ishmael's ad. Power (1998) offers this viewpoint: "This impulse toward equality, this predisposition toward love, is why we teach. There is no better reason" (p. 123). Power's words suggest that perhaps it is not only people that the teacher-learner for social justice loves, but also a desire for a world of justice. Seedlings love water and sunlight; they enable the young plants to thrive. Teachers for social justice love education, equality, and their students. Affection for these enables their commitment to thrive.

The experience of an impulse toward love may cause pain as well as joy. "Teachers who love students and are loved by them are still 'suspect' in the academy"

(hooks, 1994, p. 198). When embracing a love for teaching and being for social justice raises suspicion rather than joy, courage may be needed.

Un-Common Courage

Perhaps the heart is where courage and love are connected in teaching and being for social justice. Courage is formed from *cor,* meaning heart. Courage is "the seat of feeling" and speaks to "intention, purpose, [and] bravery." Critical educators act with love and from a firm purpose. They have a "duty of intervening" (Freire, as cited in Bell et al., 1990, p. 138) through speech and action to help create a more just world.

If courage speaks of bravery and strength of mission, an opposing feeling may be fear. M. Perry (1998), who encourages his education students to teach with courage and for social justice, notices a fear of creating change.

> [Teachers in training] agree an engaged pedagogy would be more ideal, but even after reading Herb Kohl, Gloria Ladson-Billings, bell hooks, and others, and hearing from experienced teachers who are successful both within and outside public schools, they still wince at the thought of challenging the status quo. (p. 247)

Faculty may strain to help their students overcome fear, gather courage, and resist opposition. Developing this conviction of the heart is a choice. "In the last analysis we have real freedom. We are afraid of risking. And it's impossible, just impossible, to create without risking" (Freire, as cited in Bell et al., 1990, p. 220).

In addition to fear, courage and bravery have another shadow side. Spanish and Italian *bravo* suggests that bravery is "accomplished" yet "untamed," "fine" yet "savage." The tension in these word pairings implies that the courage of faculty who teach for social justice might be perceived as untamed, meaning outside the bounds of what the culture expects. One person's resoluteness, is another person's savagery. Enacting love

and courage in light of these challenges is another way that I am coming to understand those who teach for social justice in the context of higher education.

Consistency in Action

The first pages of this inquiry present a simply stated invitation from Ishmael, teacher seeks student, must be willing to change the world; however, teaching and being for social justice seems to touch every aspect of the teacher-student-citizen-parent-etc. When a physical substance exhibits consistency, it has a "material coherence or solidity." Teacher-learners for social justice seek coherence among the various roles they play.

Kohl (1998) describes his commitment as a "moral craft:"

> It is not enough to teach well and create a social justice classroom separate from the larger community. You have to be a community activist as well, a good parent, a decent citizen, an active community member. (p. 286)

Even Kohl completes his reflection by asking, "Is all of this possible? Probably not—certainly it isn't easy and often demands sacrifices" (p. 286). Consistency finds its roots in the Latin *consistere* meaning "to stand still, remain firm, exist." Teaching for social justice is a vocation that involves remaining firm in our commitments, yet insists not on standing still, but on action.

Nurturing consistency in action may be akin to the work of theatre. In preparing to perform a new character, Smith (1998) draws on her grandfather's wisdom: "[He told me that] if I said a word often enough it would become me" (p. 124). Those who teach for social justice are enacting a certain type of drama. Through dialogue and cyclic encounters with the language of oppression and justice, faculty members hope to become the justice they speak. Just like their students, teacher-learners for social justice

sometimes may experience dissonance between their beliefs and their actions. Responding to these moments of human inconsistency may require patience.

Impatient Patience

The image of planting seeds hinted at the patience that is required in the practice of teaching for social justice in the context of higher education. Injustice is an amalgam of complex problems that are unraveled and solved slowly. Patience for the teacher herself is key.

> Solutions to complex problems such as racism, sexism, classism, and other forms of prejudice, are lived and taught in small daily increments, and not through any one grand event. . . . But ultimately, if one can get over the fact that being a teacher does not mean one has all the immediate answers, there can be cause for celebration and a life of sustained joy. (Rehak, 1998, p. 237)

"Getting over" the image of an all-knowing teacher challenges what faculty typically learn in their disciplinary training and what students expect of their instructors.

Teachers are called to be patient with student learning and development, patient with institutional and disciplinary hurdles, and patient with the slowness of change itself. "You never get *there* by starting from *there*, you get *there* by starting from some *here*" (Freire, 1992/1999, p. 58). The current lived experience of students and teachers is the beginning place for critical education. Horton tells this tale of the fruits of patience: "The people I was involved with in the civil rights movement who were willing to die for what they believed in I had known five years before, and they were frivolous, actually frivolous" (Horton, as cited in Bell et al., 1990, p. 225). "Frivolous" students populate colleges and universities; the process of teaching for social justice must be met with a patient belief that the seeds of change will grow.

From the Latin *patientia*, patience signifies the verb "to suffer" and nouns suggesting "one under medical treatment" and "endurance with calmness." In this discussion of qualities of those who teach for social justice, love is coupled with pain; courage is coupled with fear; and, consistency is coupled with fallibility. Here, we see that although patience is a virtue, there may be an illness hidden in its expression. Patience does not equal being passive. Perhaps those who teach for social justice must caution themselves against being too calm as they endure the difficulties of this work. This calmness may be seen as passivity by those who desire to block change.

Teaching for Change in the Ivory Tower

For Giroux, the context of higher education evokes a particular question related to teaching and being for social justice. He asks, "How could I be part of the university . . . and still be able to maintain a space of resistance? [Keeping] one foot in and one foot out?" (as cited in Torres, 1998, p. 147). Teaching for change in the ivory tower of higher education may engage teacher-learners in struggles with their disciplines, their departments, and their institutions overall.

In Chapter One I refer to teaching for social justice as willful transgression; transgression may show itself differently outside the classroom. Rose (1998) believes that those who teach for social justice "need to take back the discussion of 'standards,' 'rigor,' and 'academics' from conservative spokespeople and reframe it in a way consonant with a social justice agenda" (p. 52). In professional organizations, critical educators may participate in a movement to reform the professoriate or their discipline. On their home campus, they may decide to offer leadership to issues of institutional policies such as

curriculum development. They might also speak in favor of an expansion of the tenure and promotion process to include more emphasis on student learning.

Teaching for Social Justice: From Margin to Center

As I continue my career as teacher and administrator and assist faculty with curriculum development, I wonder specifically about teaching for social justice. In doing so, I seek existing texts and scholars to inform me. Several texts discuss the theory and practice of social justice education and offer curricula, readings, and activities that promote critical learning (such as Adams, Bell, & Griffin, 1997; Goodman, 2001; Kivel, 1996). Still other texts speak to living a life committed to the common good (see Bellah, Madsen, Swidler, & Tipton, 1985; Coles, 1993; Daloz, Keen, Keen, & Parks, 1996). Texts such as these speak to student learning, understanding oppression, and living a good life, but none seek to understand the first-hand experiences of faculty.

A small community of researchers has begun to explore questions of students as actors toward social justice (such as Broido, 2000; Jones & Hill, 2001) and participants in social problem-solving and civic engagement (such as Eyler & Giles, 1999). No research, however, explores the experiences of faculty as teachers and actors toward similar aims.

Despite the lack of research about their experiences, advocates and teachers of social justice or critical education find a venue for their thoughts and experiences in books that permit personal expression. *Education, Power, and Personal Biography: Dialogues with Critical Educators* (Torres, 1998), *We Make the Road by Walking: Conversations on Education and Social Change with Myles Horton and Paulo Freire* (Bell et al., 1990), and *Teaching for Social Justice* (Ayers et al., 1998) are all critical to this research by providing first-person thoughts and experiences of those who teach for

social justice. Educators' comments in texts such as these are helpful in revealing existing questions and understandings of the phenomenon of teaching for social justice. Yet, they stop short of moving from description to interpretation, from first-person narrative to deeper understandings of the structures that form the essence of teaching for social justice.

This phenomenological exploration brings teaching for social justice from the margins to the center by raising it to the level of scholarly inquiry that can lead to pedagogical and practical implications. The lived experiences of faculty who teach for social justice may bring to new light the challenges and opportunities of critical teaching. This exploration may contribute to the development of a language of teaching for social justice that invites future dialogue and additional conversation partners. The description and interpretation of lived experience may elucidate the culture of teaching for social justice in ways that, at best, invite others to participate, and at least, foster an understanding of the experience. With these desires, I continue this journey.

What is the lived experience of teaching for social justice in the context of higher education? Chapters One and Two of this paper name the horizon of my understanding related to the lived experience of teaching and being for social justice. These pages have identified a horizon "into which we move and that moves with us" (Gadamer, 1960/2000, p. 304). The following chapter encourages further stretching of these boundaries through a discussion of hermeneutic phenomenology and how it guides me to understand the essence of teaching for social justice in the context of higher education. We make the road by walking (Machado, 1982), and so I continue.

CHAPTER THREE:

THE WISDOM OF THE PHILOSOPHERS—

THE FOUNDATIONS OF HERMENEUTIC PHENOMENOLOGY

A Gathering of Philosophers

I am nearing the end of my preparations. I have learned from Ishmael about what it means to seek, desire and apply myself to changing the world. I have consulted my memories to name my own lived experience of teaching and being for social justice. I have turned to teacher-scholars for their experiences and understandings. All of these learnings help me to name my pre-understandings of the lived experience of teaching for social justice in the context of higher education. Up to this point in my work, I have called upon the philosophers of phenomenology to inform and elucidate my understanding. Now, I bring a few of them together to discuss their contributions to phenomenology and my exploration of the lived experience of teaching for social justice in the context of higher education. After this conversation, I turn to the work of van Manen (1990) to discuss how the theoretical foundations of hermeneutic phenomenology were put into action.

Imagine if you will, a circle of chairs occupied by Martin Heidegger, Emmanuel Levinas, Hans-Georg Gadamer, Edward Casey and myself. We look at each other with kind eyes, although we do not always see eye-to-eye in how we come to understand being in the world. Must I reconcile their differences, or explore possible tensions in order to understand my inquiry more fully? I am humbled by the presence of these philosophers and hope that I can do their work justice in my own phenomenological investigation of teaching for social justice. The text sources for this dialogue are: Martin Heidegger's

Basic Writings (1977/1993), *Poetry, Language, Thought* (1971/2001), and *Being and Time* (1927/1962); Emmanuel Levinas' *Totality and Infinity: An Essay on Exteriority* (1961/2000); Hans-Georg Gadamer's *Truth and Method* (1960/2000); and Edward Casey's *Getting Back into Place: Toward a Renewed Understanding of the Place-World* (1993). I ask an opening question, and we begin.

Exploring Phenomenology

Jennifer: I have done my best in this proposal to work within the spirit of hermeneutic phenomenology. What might I need to keep close to heart as I consider honoring this tradition, moving forward in the conversations with fellow teacher-learners?

Martin speaks first: As you recall, Jennifer, I claim a distinction between what Husserl calls phenomenology and what I would call hermeneutic phenomenology. In your project, you will not strive exclusively to describe the phenomenon of teaching for social justice, but rather to interpret it as well. Phenomenology must become hermeneutic phenomenology in recognition of the interpretive nature of the inquiry. As an interpreter, you might consider yourself in dialogue with the experiences of your teacher-learners and the texts you gather.

Jennifer replies: I think I understand the distinction between describing and interpreting. You mention the word dialogue as a way to describe my relationship with the teacher-learners who will speak with me and the texts that I gather. Is dialogue similar to discourse?

Martin: Yes, interpreting the hermeneutic dialogue between you and your texts can be called discourse. Discourse not only indicates a conversation or dialogue, its Latin root *discursus* also captures the action of "running to and fro," and the French *discurrere* means "to speak at length." As such, a phenomenological investigation involves a long and deep engagement with lived experience, language, interpretation, physical and metaphorical conversations, and a to-and-fro among all these components, resulting in what gets said.

Hans-Georg continues: "We must understand the whole in terms of the detail and the detail in terms of the whole. . . . [It can be seen as] a circular relationship. … The anticipation of meaning in which the whole is envisaged becomes actual understanding when the parts that are determined by the whole themselves also determine this whole" (Gadamer, 1960/2000, p. 291). Whole and parts will be both separated and rejoined through the interpretive process toward understanding, and this I refer to as the hermeneutic circle.

Jennifer: In my own work, I use the images of to-and-fro and cycles and circles to exemplify the movement between whole and parts. In teaching for social justice the circle is both real and metaphorical. The circle is a seating arrangement that equalizes knowledge and gathers people together. It is metaphorical in the sense of the experiential learning cycle or praxis.

Hans-Georg: Keep in mind, Jennifer, that in phenomenology, the circle "is not formal in nature. It is neither subjective nor objective, but describes understanding as the interplay of the movement of tradition and the movement of the interpreter" (Gadamer, 1960/2000, p. 293). The circle is a way of seeing our path to understanding. "The circle of understanding is not a 'methodological' circle, but describes an element of the ontological structure of understanding" (p. 293).

We do not understand and arrive at the essence in straight-line thinking. "We must place ourselves in the other situation in order to understand it" (Gadamer, 1960/2000, p. 303). Being in the phenomenon and in dialogue with your text will not allow for straight-line thinking. It must be circular, zig-zag, to-and-fro. Understanding comes from all directions. "The accomplished understanding constitutes a state of new intellectual freedom. It implies the general possibility of interpreting, of seeing connections, of drawing conclusions, which constitutes being well-versed in textual interpretation" (p. 260).

Jennifer: How about this notion of applying myself to the text that I desire to understand? You say: "All reading involves application, so that a person reading a text is himself part of the meaning he apprehends. He belongs to the text that he is reading" (Gadamer, 1960/2000, p. 340). Can I belong to the text as well as claim to interpret its essence?

Hans-Georg: Your experience with your fellow teacher-learners as well as your intimate reading of texts brings a closeness. At the same time, you will recall your pre-understandings and diligently avoid their influence in the naming of essence. We begin understanding with an "understanding of expression. In expression something interior is immediately present. But this inward thing, 'the inner essence,' is the first and true reality" (Gadamer, 1960/2000, p. 212). We must apply ourselves closely in order to provide space for the inner essence to name itself.

Jennifer: Researchers and scholars who question the nature of phenomenological inquiry must not realize the strength of orientation and fidelity to the phenomenon that is required for a strong interpretation. Naming my pre-understandings definitely helped me to see what I do not know about teaching for social justice in higher education. My supposed knowing has led me into unknowing.

Martin: You have taken to heart my questions: "'What is it that calls on us to think?' What makes a call upon us that we should think and, by thinking, be who we are?" (Heidegger, 1977/1993, p. 390).

Hans-Georg: I agree with Martin's comment; the quest of your life-path matches your quest in phenomenology. Phenomenological inquiry can be called a quest for meaning, a search for the essence of a phenomenon. The process of narrowing and naming your question is critical. "Deciding the question is the path to knowledge" (Gadamer, 1960/2000, p. 364). In turning to the phenomenon and naming your pre-understandings you have named the quest and begun its investigation.

Emmanuel: In Chapters One through Three, you have started to illuminate the phenomenon of teaching for social justice in the context of higher education. Calling the phenomenon into light "makes possible the signification of objects that border on one another" (Levinas, 1961/2000, p. 191). You can now see with better clarity what seems to be known and what may be at the edge of your knowing. Without such initial light, the quest begins in error.

This opening exchange reminds me that I must have an intimate relationship with my phenomenon and with texts in order "to transform lived experience into a textual expression of its essence" (van Manen, 1990, p. 36). I must learn to step into the phenomenon, form tentative understandings, step back, view the whole, and dive into the particular again. Knowing and unknowing fold into one another in the hermeneutic circle. The conversation continues.

<u>Understanding Being from the Inside Out</u>

Jennifer: So, I am called to understand the phenomenon by applying myself to it, by putting myself in its shoes, by casting light into the shadows. Is this also how we come to understand Being?

Emmanuel: As you no doubt understand, Martin and I approach our understanding of the self in relation to the other from slightly different perspectives. How about if we begin with his notion of *Dasein* and then move to my notion of being with the Other.

Martin: Thank you, Emmanuel. I do not think that our differences of understanding should prevent Jennifer from moving forward. In fact, I think our perspectives may reveal important questions about teaching and being for social justice.

"*Dasein* tends to understanding its own Being in terms of that being to which it is essentially, continually, and most closely related—the 'world'" (Heidegger, 1977/1993, p. 58). Being comes from an understanding of self that grows out of

the real experiences of daily life. Interactions with others are certainly part of those experiences. Letting others be does not imply "neglect and indifference but rather the opposite. To let be is to engage oneself with beings" (p. 125). My writing tends to focus on the self's response to being-in-the-world, while Emmanuel's writing speaks to the being of Self and Other together.

Emmanuel: Yes, I suggest that the actualization of Being resides in the process of relationship with the Other.

Jennifer: How about self-reflection and awareness?

Hans-Georg: "The only way to grasp life is, rather, to become inwardly aware of it. . . . Life is experienced only in the awareness of oneself, the inner consciousness of one's own living" (Gadamer, 1960/2000, p. 253). Though we experience life externally, we understand life through internal reflection and in our Being.

Martin: Here is where Hans-Georg and I agree. "In the circle [of knowing and interpretation] is hidden the positive possibility of the most primordial kind of knowing. To be sure, we genuinely take hold of this possibility only when, in our interpretation, we have understood that our first, last, and constant task [in interpreting] is never to allow our fore-having, fore-sight, and fore-conception to be presented to us by fancies and popular conceptions, but rather to make the scientific theme secure by working out these fore-structures in terms of the things themselves" (Heidegger, 1927/1962, p. 195). We must caution ourselves in unknowingly projecting too much of our own understanding onto the process of understanding others and their experiences.

Hans-Georg: Yes. In my work I call this notion prejudice. "Long before we understand ourselves through the process of self-examination, we understand ourselves in a self-evident way in the family, society, and state in which we live. The focus of subjectivity is a distorting mirror" (Gadamer, 1960/2000, pp. 276-277). As Beings we interpret based on our understanding, but unnamed prejudices can threaten the pathway to the is-ness of your phenomenon.

Martin: Before we continue with Emmanuel's thoughts on the self and the Other, I would like to assert that men and women exist in a social world in which our interactions do impact our understanding and Being. Being-in-the-world is a relational way of being. Being-in-the-world affects us in our deepest places of Being.

"[In] the innermost invisible region of the heart's space . . . everything is inward: not only does it remain turned toward this true interior of consciousness, but inside this interior, one thing turns, free of all bounds, into the other. . . . Only thus what we retain in our heart (*par coeur*), only that do we know truly by heart" (Heidegger, 1971/2001, p. 128). It is possible to learn of the Other and his or her experiences to such a degree that they are imprinted on the heart. In the heart of knowing, the self and the other turn into one another.

Even as I engage in this dialogue, the nuances between Heidegger's notion of *Dasein* and Levinas' notion of the self are difficult to grasp. *Dasein* does involve being-in-the-world; yet, Heidegger speaks more to an understanding the self in the lived experience. Levinas' understanding of self emerges in relationship with the Other; yet, the self retains interiority. There may be ways in which these two understandings of Being are expressed and experienced by the teacher-learners in this inquiry. Self-reflection is key to both ways of being and is central to hermeneutic phenomenological inquiry. I must continue to name my prejudices and pre-understandings throughout this process.

The Self in Relationship with the Other

Hans-Georg: What does it mean to have understanding written in our hearts? We understand the Other not in him/herself but in "the truth of what the Thou says to us. I mean specifically the truth that becomes visible to me only through the Thou, and only by letting myself be told something by it" (Gadamer, 1960/2000, p. xxv). Being and being-with-the-Other becomes a notion of seeing and hearing with heart, seeing and hearing with the Other's best interests at heart.

Jennifer: And perhaps we listen with heart, because our own existence is tied to "recognizing oneself in other being" (Gadamer, 1960/2000, p. 346). Here is what Emmanuel has been patiently waiting to address.

Emmanuel: I am animated by your exploration, Jennifer. Investigating the lived experience of teaching for social justice in the context of higher education will, I hope, help other educators see the importance of relationships in developing justice. My own understanding of Being and being-in-relationship is well aligned with your notion of social justice.

The question of the Other challenges my "spontaneity," my self-driven activities, and opens me up to an ethical relationship with the Other who is both strange yet similar (Levinas, 1961/2000, p. 43). I cannot be fully myself without being fully with Others. I cannot fully understand unless I am in relation with the Other.

Jennifer: Typically freedom is aligned with independence while you align freedom with interdependence. What about the expression of the Other calls us to relationship?

Emmanuel: "The being that imposes itself does not limit but promotes my freedom, by arousing my goodness. The order or responsibility . . . is also the order where freedom is ineluctably evoked. It is thus the irremissible weight of being that gives rise to my freedom" (Levinas, 1961/2000, p. 200). Being with others both arouses and enables my goodness. When I see another, I recognize "a hunger" (p. 75) and as a result desire to feed that hunger through relationship, language, and therefore justice.

Jennifer: So, relationship is justice?

Emmanuel: Certain relationships, those oriented to freedom rather than domination lead to justice. To truly see another, to engage with another, is to build justice through relationship. "Truth is thus bound up with social relation, which is justice. Justice consists in recognizing in the Other my master. . . . Justice coincides with the overcoming of rhetoric" (Levinas, 1961/2000, p. 72). Even using the word master calls upon traditional rhetoric. Justice emerges when I consider the Other as my responsibility and when language creates connection rather than distance.

Levinas' notions of justice and the Other are linked closely to my developing understanding of teaching for social justice. The face-to-face encounters between students is part of this process. Teaching for social justice also may encourage an encounter between students and those who suffer from injustice. Interdependence rather than dependence, goodness toward others rather than self-interest, freedom through connection—all of these pairings resonate with me, yet describing them is difficult. My language often falters when I speak of matters essential to my own being.

Language and Dialogue

Jennifer: Language is important in a phenomenological view of the world, no matter how we conceive of relationships, justice, the self or the Other. What are the understandings of language and dialogue that I must consider during this exploration?

Martin: It is with great sadness that I say "everyday language is a forgotten and therefore used-up poem" (Heidegger, 1971/2001, p. 205). How might your teaching for social justice reveal a new kind of language? A new kind of saying? As it is, "too often, we encounter what is spoken only as a residue of a speaking long past" (Heidegger, 1971/2001, p. 192). Teaching for social justice seems to offer an opportunity for creating a new understanding of language.

Emmanuel: The face is speech. We bear witness to ourselves and express ourselves only as "a face, that is, as speech" (Levinas, 1961/2000, p. 200). The face is relationship. By looking at others we take them into ourselves and are responsible for building a just relationship.

Martin: While you, Emmanuel, might say that the face elucidates speech, I suggest that "Man first speaks when, and only when, he responds to language by listening to its appeal" (Heidegger, 1971/2001, p. 214).

Jennifer: When you say that language speaks, are you suggesting that speaking is the only verb attached to language? Or, are you saying that language is the only thing that speaks?

Martin (with a smile on his face): Must it be either/or, Jennifer? Perhaps it is both/and? Keeping these notions in tension will be important as you immerse yourself in language and listen to what and how it speaks.

Hans-Georg: With that comment, perhaps we can move to the notion of speaking and listening. The self and the Other, however conceived, meet each other in dialogue. In my work I espouse a particular way of engaging in conversation that invites people to reveal their full selves and allows for mutual understanding. Either/or dualisms prevent real conversation. Western thinkers are consumed by control versus spontaneity, process versus outcome, fluidity versus rigidity, organic versus prescriptive. Dewey, too, would chastise these tensions and suggest a more continuous form of education and conversation. We must turn toward the to-and-fro circular movement of hermeneutics. We must learn to incorporate new learning with old, and ask questions and experiment.

Emmanuel: I agree. When we openly dialogue with others we should, of course, be concerned with the content of what is said, but also with the context of the person. Who is speaking? Why is she speaking? Asking the contextual questions about the person behind the language is the key to knowing another fully. The ongoing attempt to understand the Other on his or her own terms is critical for transforming language and bringing justice.

"To approach the Other in conversation is to welcome his expression . . . . It is therefore to *receive* from the Other beyond the capacity of the I, which means exactly: to have the idea of infinity. But this also means: to be taught" (Levinas, 1961/2000, p. 51). Dialogue is a giving and receiving. It is a teaching and a learning. But, notice that when we welcome the Other into ourselves, we expand our knowing, and are taught. In your conversations, you may wish to explore how relationships teach for social justice.

Hans-Georg: Allowing ourselves to learn requires openness. "Anyone who listens is fundamentally open. Without such openness to one another there is no genuine human bond" (Gadamer, 1960/2000, p. 361).

What is it to speak? What is it to listen? Even this discussion of language and speech invites complexity rather than clarity. If language is a "used-up poem" (Heidegger, 1971/2001, p. 205), how might students and teachers learn to re-invigorate language in a way that promotes social justice and just relationships in the classroom? Perhaps facing the meaning of language and its use is one step toward social justice. Students often desire right answers, but the truth of language is in nuance, context, and the in-between. In the process of this inquiry, like my students, I must also explore the complexities of language and dialogue.

Borderlands and the Teaching Place

Edward: We have been talking about Being, and the Other, and relationships, yet this conversation has not yet grounded itself in a real place. Dialogue happens in place. "Place becomes social, because it is already cultural" (Casey, 1993, p. 31).

Jennifer: What might be different about the place of social justice education as opposed to the places of other types of education?

Edward: The places of learning in higher education are predominantly buildings—classrooms, residence halls, seminar rooms, and offices. They are a series of four walls and a door. We and our students enter, but is the space ever transformed into a living place, an implacement for learning? Do university faculty and students truly experience *being* in their classrooms? Teaching for social justice seems to imply creating a new space for teaching and learning. The circle, the neighborhood, small groups, re-naming community are all ways of re-placing ourselves.

Jennifer: Edward, you say: "Only by abandoning the assurances and reassurances of the home-place can one begin to settle into a wild place and start to live on *its* demanding terms" (Casey, 1993, p. 249). In some ways, setting out on this phenomenological inquiry is heading out into wild places. What do I do with the feeling of being unsettled?

Edward: When we are thrust outside of a known border, we are off-centered. This can happen in physical spaces and psychological ones. What matters most is the experience of *being* in a place and, more particularly, *becoming part of a place*. You can become part of a place by using a "local guide" (Casey, 1993, p. 251); your conversation partners may be the guides for your journey in to the lived

experience of teaching and being for social justice. This relationship will also lead to your implacement; you will learn to dwell more fully with your conversation partners and in the spaces they call their own. The time of cultural implacement happens when you embrace the new place and your being in it.

Hans-Georg: New spaces represent new realities for understanding. "Reality always stands in a horizon of desired or feared, or at any rate, still undecided future possibilities" (Gadamer, 1960/2000, p. 112). For you, Jennifer, both phenomenology and your phenomenon represent future possibilities and new horizons. Teaching and learning for social justice is an exploration of the new places of possibility, of change, and of justice. The action of exploration is key to understanding and knowledge.

This phenomenological inquiry focuses on the lived experience of teaching for social justice in the context of higher education. The context, however, will be specified even more in the lived experiences of each of the faculty who join me on this journey to understanding. Colleges and universities, classrooms, and faculty offices might become wild places in the process of teaching for social justice. Faculty are not only instructors but also mentors to a new culture of teaching and learning—one focused on social justice. Fear and desire might be experienced by faculty, students, and administrators as the culture is challenged and re-formed. Teaching, learning, and being are inextricably linked.

Learning through Action-Being

Jennifer: Edward, you have said: "Wild places *put the body into action*" (Casey, 1993, p. 223). How might each of you draw connections between action and understanding?

Hans-Georg: Experience is how we gather "knowledge of the historical world" (Gadamer, 1960/2000, p. 222). Experience may be through text; however, the best way to engage in experience is to place ourselves in the new place. "To understand the meaning of the text fully, we must, as it were, put ourselves in the place of the addressee, and insofar as this transposition serves to give the text its full concrete form, we can regard this also as an achievement of interpretation" (Gadamer, 1960/2000, p. 333). Understanding the meaning of a place or a person requires that we put ourselves in that situation.

Martin: Moving in and out of places, moving ideas around the room allows for comparison. "A comparison places different things in an identical setting to make the difference visible" (Heidegger, 1971/2001, p. 98). Alternately, placing our same self in different settings might help us learn about ourselves in new ways. For example, how I experience myself in my mountain cabin is different from how I experience myself at the university.

Edward: Simply seeing the streets of a new environment outside our typical boundaries "does not capture the breadth of the experience undergone in the streets themselves . . . [or] the depth of experience possible in such places" (Casey, 1993, p. 142). We must go to the place, learn its streets, experience its nuances. Only then can we experience true learning and understanding. Reading a map is not the same as walking the path.

Emmanuel: Nothing can replace the face-to-face or face-to-place.

Hans-Georg: "One's experience changes one's whole knowledge. Strictly speaking we cannot have the same experience twice" (Gadamer, 1960/2000, p. 353). With every step through a new landscape both the landscape and I are changed. In every experience with another both of us are changed. Each instance of life and text imprints itself on our understanding and being.

Jennifer: Experience and new perspectives are so important to teaching for social justice. The same holds true for my own orientation as a teacher-learner-researcher. As Martin might say, nothing can replace the experience of being-there-present.

The marriage of action and reflection is evidenced throughout my exploration of teaching for social justice in the context of higher education. The philosophers' discussion here is directed more toward the phenomenological method. In the process of gathering and interpreting text, I will place myself in the lifeworld of my fellow teacher-learners and sink into their language and places of being. As I attempt to understand the world from their perspectives, I allow myself to be transformed by the experience. I anticipate emerging from this phenomenological journey not only with a greater understanding of my phenomenon, but also with a greater understanding of my own place in the world. Perhaps my fellow teacher-learners will experience a similar path.

The Philosophers' Views of Teaching for Social Justice

How are the language and ideas of the philosophers transformed as I integrate them into my understanding of teaching for social justice? The following section is a soliloquy of sorts in which I address how I draw connections between the philosophers' work and my phenomenon of interest. With the exception of Levinas, the phrase social justice is not present in the texts I have consulted; however, the works do inform how I understand teaching for social justice in the context of higher education.

Bringing the Far Near with Casey

For Casey, being in place, experiencing space, and understanding what it means to be connected to place are the ways of understanding human being. Teaching for social justice seems to be a step beyond good teaching. Casey's reference points of near and far are applicable to teaching for social justice. The difference between good teaching and teaching for social justice may lie in the nearness and farness between the subject and object. "In their very continuity and differentiation by degree, the near and the far are remarkably porous, taking on changing aspects of the situations in which they are immanent" (Casey, 1993, p. 57).

The porous nature of the near and the far challenges the border of the physical campus. What seems far is only a matter of perception, recognition, and engagement. One mile from my university is a large working-class and poor community predominately of Central American immigrants. Yet, despite its physical closeness to campus, to many students this neighborhood and its people are worlds away. In order for students to become advocates for change they must be engaged closely with injustice; they must

traverse a porous border to bring the far near. For some this may spark a passion; for others this simply brings to life the theories and figures of the textbook.

Experiencing a new place, drawing the far near, invites students and teachers to understand the lives of others in new ways. “Places, like bodies and landscapes, are something we experience—where experience stays true to its etymological origin of ‘trying out,’ ‘making a trial out of’” (Casey, 1993, p. 30). Through trial and error what seems foreign becomes an extension of our *here*. Some of our students also experience the far in the person sitting beside them. Crossing the boundaries of interpersonal understanding of oppression is just as important as crossing the campus borders.

Once the foreign and far become the known and near, we share the responsibilities of our communal here-ness, our communal implacement. “The near and the far at once envelop and exclude one another and that precisely in this conjoint (and only seemingly contradictory) action, they call upon place as their common ground” (Casey, 1993, p. 69). Developing common ground is to create a new dwelling out of the near and the far. It is to create a building block to social justice.

Heidegger’s Teaching for Dwelling

Heidegger’s place of entry to understanding teaching for social justice may be his commentary on dwelling and being.

> What is the state of dwelling in our precarious age? On all sides we hear talk about the housing shortage, and with good reason. Not is there just talk; there is action too. We try to fill the need by providing houses, by promoting the building of houses, planning the whole architectural enterprise. However hard and bitter, however hampering and threatening the lack of houses remains, the *real plight of dwelling* does not lie merely in a lack of houses. The real plight of dwelling is indeed older than the world wars with their destruction, older also than the increase of the earth’s population and the condition of the industrial workers. The real dwelling plight lies in this, that mortals ever search anew for the nature of dwelling, that they *must ever learn to dwell*. (Heidegger, 1971/2001, pp. 159-160)

Heidegger's comments over 30 years ago remind me of the ongoing search for justice in relation to the homeless and true spaces for Being. Homeless men, women and children approach their public services for shelter; inadequate welfare systems struggle to meet their demands. And yet, these families face a more critical need—the need for a place of dwelling and Being. The experience of dwelling may lead to the building of a better life. "Only if we are capable of dwelling, only then can we build" (Heidegger, 1971/2001, p. 158). Perhaps dwelling, rather than housing, is the essential issue for those who work for social justice. Perhaps, teaching for social justice is a journey to understanding the real plight of homelessness.

Again, "Only if we are capable of dwelling, only then can we build" (Heidegger, 1971/2001, p. 158). If we desire that students understand injustice and engage in the work of social justice, they must first be invited to dwell. To that end, teaching for social justice is a process of understanding the self that presents itself to the world, that dwells in the world. Being a teacher for social justice is also a journey to experience and remain in the being-dwelling. As with the student, if the teacher is not capable of dwelling, she may not be able to build.

The space for learning about dwelling is housed in a physical building. Heidegger (1971/2001) suggests that buildings act "to preserve the fourfold, to save the earth, to receive the sky, to await the divinities, to escort mortals … [to preserve] dwelling" (p. 156). Understanding teaching for social justice may require a consideration of both the buildings and dwellings of education, both the spaces and ways of being.

Levinas and Teaching for Infinity

Levinas also draws connections between the dwelling of the home and the dwelling of the self.

> The home . . . serves to shelter him [*sic*] from the inclemencies of weather, . . . [and is a place to hide] from the enemies of the importunate. And, yet, within the system of finalities in which human life maintains itself the home occupies a privileged place. (Levinas, 1961/2000, p. 152)

The home is a privileged place; perhaps there is something to be added to Heidegger's teaching for dwelling that recognizes the privilege of letting others dwell with us. Can I dwell, and therefore build, if my neighbor is not free to do so? Here is the beginning of what Levinas might call teaching for infinity.

Social justice is akin to freedom, and, "Freedom consists in knowing that freedom is in peril" (Levinas, 1961/2000, p. 35). As men and women in relationship with the Other, we have an obligation to transform this lack of freedom and lack of justice. "The work of justice [is] the uprightness of the face to face [encounter]" (p. 78). Working together, teachers and students build justice, build a world oriented toward infinity rather than totality.

"The idea of totality and the idea of infinity differ precisely in that the first is purely theoretical, while the second is moral" (Levinas, 1961/2000, p. 83). Totality is focused on systems that regulate power and control and provide order against the development of chaos. Human history is dominated by this notion of totality. Heidegger (1971/2001) has written, "The object-character of technological dominion spreads itself over the earth ever more quickly, ruthlessly, and completely" (p. 112). Our sense of humanity can be lost to the marketplace of technology. The philosophy of totality breeds domination. "A philosophy of power . . .[is] a philosophy of injustice" (Levinas,

1961/2000, p. 46) and must be acted against. “The individual person becomes free and responsible not by fitting into a system but rather by fighting against it” (p. 18). Here is where teaching and being for social justice leads to transgression and ultimately leads to infinity.

“The idea of the perfect, [of infinity], is not an idea but a desire; it is the welcoming of the Other, the commencement of moral consciousness, which calls into question my freedom” (Levinas, 1961/2000, p. 84). Freedom of the self is tied to freedom of the Other. Teaching for social justice would then entail naming the fellow-feelings of oppression that lead us to strive for a higher quality of life based on freedom. Rather than totalizing systems that demand order, “Infinity opens up the order of the good” (Levinas, 1961/2000, p. 104) and allows for creativity and advancement. Infinity, freedom, and justice are experienced and produced only in relationship.

Sending Forth

Jennifer: As Emmanuel would say: “Truth is produced only in veritable conversation or in justice” (Levinas, 1961/2000, p. 71). It is good to be in the company of scholars, to explore the truth of phenomenology and the truth of teaching for social justice in the context of higher education. This conversation is just the beginning of my conversations with other teacher-learners. As I am ready to depart, would you offer me any words of wisdom?

Hans-Georg: As you continue your path of teaching, being and now researching for social justice, I will remind you of the importance of listening and evoking speech from others and from the texts you encounter. “We who are attempting to understand [a phenomenon or a question] must ourselves make it speak” (Gadamer, 1960/2000, p. 377). The first step to making the phenomenon speak through us is to listen and to be with it.

Martin: Your turning to the phenomenon and naming of pre-understandings have helped us understand your personal connection with the aims of teaching for social justice in the context of higher education. At the same time, however, I know that you do not approach this exploration with the will to self-gratify. “The more venturesome *will* more strongly in that they *will* in a different way from the purposeful self-assertion of the objectifying of the world. Their willing wills

nothing of this kind" (Heidegger, 1971/2001, p. 138, emphasis added). Maintain this orientation as you venture into the question more deeply.

Emmanuel: "The first teaching of a teacher is his very presence as teacher" (Levinas, 1961/2000, p. 100). You have shared your teaching-learning self honestly in this process. As you consider your role in this phenomenological inquiry remember what your presence does and does not say. In equal measure, listen to the presencing of your teacher-colleagues who have agreed to share their lifework and lifeworld with you.

Martin: Though I hesitate to leave us with what seems negativity, I have lately been feeling that "long is the destitute time of the world's night. . . . Perhaps the world's time is now becoming the completely destitute time. But also perhaps not, not yet, not even yet, despite the immeasurable need, despite all the suffering, despite nameless sorrow, despite the growing and spreading of peacelessness, despite the mounting confusion" (Heidegger, 1971/2001, pp. 90-91). Teaching for social justice breaks beams of light into these dark times. By finding a way to name the needs, sufferings, and sorrows of the world, you are also naming a path to their opposite. "To be a poet in a destitute time means: to attend, singing, to the trace of the fugitive gods" (p. 92). As we send you forth on this journey toward understanding, please consider the work of teaching and being for social justice as poetry, singing for a new world to be born.

When I first composed this dialogue, I recognized that it would reflect my first, but certainly not only, conversation with the philosophers. Throughout this process, I have returned to the philosophers and their texts for illumination of meaning. Knowing continues to reveal unknowing; and yet, I am not alone in this condition. The wisdom of scholars, teachers, philosophers, students, clients, and community partners informed and inspired me as I stepped into—and became steeped in—hermeneutic phenomenology as a pathway toward understanding. For next steps in this journey, I turned to van Manen (1990). In the following section, I review his framework for phenomenological investigation and what I have learned thus far in this exploration of the lived experience of teaching for social justice in the context of higher education.

Van Manen's Framework for Hermeneutic Phenomenology

As a teacher-learner for social justice, I have searched my own understandings, I have engaged the philosophers, and I have been Ishmael's diligent student. I *seek* deeper understanding through fellow teachers; I *desire* to explore the essence of teaching for social justice in the context of higher education; and, I *apply* my skills and talents to toward this understanding through phenomenological investigation. Van Manen's *Researching Lived Experience: Human Science for an Action Sensitive Pedagogy* (1990) provided a framework for translating this seeking and desiring into application. Components of this phenomenological methodology include:

1. turning to a phenomenon which seriously interests us and commits us to the world;
2. investigating experience as we live it rather than as we conceptualize it;
3. reflecting on the essential themes which characterize the phenomenon;
4. describing the phenomenon through the art of writing and rewriting;
5. maintaining a strong and oriented pedagogical relation to the phenomenon;
6. balancing the research context by considering the parts and whole.
(van Manen, 1990, pp. 30-31)

This section reviews the components of phenomenological inquiry and how they guide my understanding of the lived experience of teaching for social justice. I begin with a reflection of my turning to the phenomenon and proceed through van Manen's (1990) components of phenomenological inquiry. Additional details about my own research process are provided after this general discussion.

Teaching Memories: Turning to the Phenomenon

Naming and understanding my own lived experiences of teaching for social justice are my first wanderings/wonderings in this process, and in Chapter One I begin to make meaning of the past as it presents itself to me in the present. As I gather these memories to consciousness and consider them in lived detail, they begin to reveal their

"hermeneutic significance" (van Manen, 1990, p. 37), how they point to the essence of teaching for social justice in the context of higher education. In negotiating both my lived experience and my interpretation of it, I also balance the two concerns of phenomenology: "a preoccupation with both the concreteness (the ontic) as well as the essential nature (the ontological) of a lived experience" (van Manen, 1990, pp. 39-40). Several additional characteristics of phenomenology emerge from my turning to the phenomenon.

Mastery and Mystery

My calling to explore the lived experience of teaching for social justice parallels a calling to live this commitment in my personal life. Chapter One represents an unfolding of my understanding of the dimensions of this lived experience; at the same time, however, the process of naming also serves the purpose of un-naming. Although I do not claim to have mastered the art of teaching for social justice, I formerly have felt confident in much of my knowing. "As I reflect on these experiences, it ironically becomes less clear of what the experience consists. . . . Things turn very fuzzy just when they seemed to become so clear" (van Manen, 1990, p. 41). The process of exploring my experiences, naming what I seem to know, and questioning this knowledge reveals a mystery. I anticipated differences between the theoretical presentation of teaching for social justice and the lived experience of those who embrace it; I was not disappointed.

Turning to the phenomenon brought me to wonder at the mystery of teaching for social justice and "to question deeply the very thing that is being questioned by the question" (van Manen, 1990, p. 44). And so I was, and still am—knowing and unknowing, engaged in mystery. If "the mystery of parenting is knowable" (van Manen,

1990 p. 50), then the mystery of teaching and being for social justice is equally so. I believe that the stories and experiences of my faculty participants have led me to a partial meaning of the mystery of teaching for social justice. I have left the illusion of mastery far behind.

Dwelling in Teaching for Social Justice

My graduate studies began in 1994 with an interest in composing a life in service to promoting social justice through my work in higher education. "To truly question something is to interrogate something from the heart of our existence, from the center of our being. . . . We 'live' this question . . . we 'become' this question" (van Manen, 1990, p. 43). I have wondered and wandered through the question of teaching and being for social justice for over a decade. I dwell in the question, and the question seems to dwell in me.

"Can phenomenology, if we concern ourselves deeply with it, do something with us" (van Manen, 1990, p. 45)? A few months into the process of beginning my dissertation work, I had a dream of myself paying homage to the mystery of teaching for social justice, humbly kneeling in front of it, and desiring to understand its essence in its own terms and in the terms of those who are committed to it. My hope is that dwelling within the phenomenon will reveal an understanding of its is-ness; attending to this process has required diligent attention.

My Story is Not The Story

My pre-understandings teaching for social justice are called prejudices (Gadamer, 1960/2000) in the sense that they are my pre-judgments about the phenomenon of interest. As with any phenomenological study, bracketing the personal experiences and

prior understandings of the researcher is essential. Showing these pre-judgments in Chapters One and Two challenges me to hold tight to their presence in my current understanding, as well as minimize their influence on my growing appreciation of the phenomenon.

Through the process of naming my own lived experience of teaching for social justice I understand my faith-based orientation to social justice in new ways. When I speak truthfully and fully from my own experiences of social justice and teaching for social justice, I speak from a theistic lens, and my language is replete with references to Judaeo-Christian theology and texts. I also am conscious of the dominance of the Christian narrative and its possibility both to inspire action against injustice as well as to perpetuate oppression and injustice. The phrase "to save the world" (D. Quinn, 1992, p. 4) reveals some of the problematics in the tension between justice and injustice in the Christian experience. These two recognitions combine to suggest that I be absolutely vigilant and intentional about bracketing my pre-understandings in my speaking, listening, writing, and understanding.

My story is not the story, and my language is not the language. In my early conversations with faculty, I invited their stories and their language to the forefront. I attempted to immerse myself in their context and their way of telling so that I would be available to greater understanding. The process of bracketing made me keenly aware of all of the Judaeo-Christian references and images that effortlessly come to my mind and out of my mouth. Throughout the writing and rewriting of this dissertation, I acknowledged these reflexive thoughts and set them aside as I welcomed new language, new images, and new stories.

Investigating the Given-ness of Experience

Investigation of the experience as we live it is van Manen's (1990) second component of phenomenological research. Traditional research orientations speak of data as the material or evidence we collect to describe an experience and that which are used to reveal meaning. "Originally, 'datum' means something 'given' or 'granted'" (p. 54). Data in phenomenological inquiry come in the form of text that is "given" from a variety of sources. While the lived language of "experiential accounts or lived-experience descriptions—whether caught in oral or written discourse—are never identical to the lived experience itself" (van Manen, 1990, p. 54), they provide the starting point for phenomenological reflection. Multiple textual resources were gathered for this study and are described here in brief. Particular elements are described in more detail in the research protocol section of this chapter.

Personal Experience

Personal experience is the starting point for this inquiry. Personal experience enters the study through my story-telling in Chapter One, as well as through the deeply personal connection I feel to the journey of understanding the lived experience of teaching for social justice. Van Manen (1990) calls this "ego-logical starting point" (p. 54) a valid and necessary beginning, because it begins to open up the phenomenon in light of my own understandings and experiences. The lived language of my own accounts of teaching and being for social justice provides text for ongoing reflection.

Written personal accounts also serve to invite others to dialogue with the text, with me, and with the phenomenon. To what extent could my story be your story, could my wonderings be your wonderings? Even if you have no experience or interest in the

lived experience of teaching for social justice, my hope is that the stories and the questions invite you into wonder. The goal is that my experiences may evoke your interest without being self-indulgent or unnecessarily confessional.

Tracing Etymological Sources

The tracing of etymological sources invites us to question the taken-for-granted meanings in the words of everyday language. Thus far, the etymological explorations of the verbs in Ishmael's ad, the concepts of education, and notion of dialogue reveal deeper meanings that help to identify what may be at the heart of these concepts or phrases. The investigation of the verb "to save" uncovers a tension and a caution about teaching and being for social justice. Throughout this process, I found that researching etymological sources, and examining their provenance and connections to other words, provided fresh meaning, unexpected paradox, and often surprises.

Searching Idiomatic Phrases

Similar to the way that etymological sources reveal forgotten meanings to words, a review of idiomatic phrases also can uncover the taken-for-granted. Idiomatic phrases "are born out of lived experience" (van Manen, 1990, p. 60) and thus have the ability to reveal insights deeper than the spoken phrase. The exploration of the phrase "social justice" allows the layers of given-ness to be taken away and more fully understood. "Talking in circles" often suggests a dead-end feeling of a conversation that is headed no-where. In contrast, "talking in circles" also might suggest the unending cycle of dialogue and interpretation in the hermeneutic circle. Questioning the nature of idiomatic phrases is also an example of the type of questioning that teaching for social justice engages. For example, the phrase "a little white lie" typically indicates an untruth that is not as harmful

as other untruths. A teacher for social justice may ask her students to consider what rests behind the whiteness of the lie, or what permits white lies yet prevents their opposite, black lies. The color designations here might also be called into question.

Gathering Experiential Descriptions in Texts

Van Manen (1990) offers several ways in which the experiences of others can be gathered and used to inform and enrich our understandings of a phenomenon. "Other people's experiences . . . allow us to become more experienced ourselves" (p. 62). I do not strive to live vicariously through others' lived accounts; rather, their stories speak to my own understandings which are then transformed by the encounter. Chapters One and Two of this text share others' stories in many ways.

Torres' (1998) interviews with a variety of critical educators provide first-hand accounts of teaching for social justice. The text edited by Ayers et al. (1998) also offers stories and reflections from those who teach for social justice. Both of these texts gather lived accounts and are presented in ways that reflect the insights gained from biography or autobiography. While Torres' conversation partners and the chapter authors in the Ayers, et al., text were not invited to write specifically for this study, their experiences and language help me to name pieces of my pre-understandings of teaching for social justice, to ask questions I may not have thought to consider, and to expand upon the experiences of my faculty participants. Throughout this process, I considered how to translate the private meanings of experience to more phenomenological and existential ones (van Manen, 1990).

First-Hand Accounts from Colleagues

I invited my conversation partners to write about their first-hand experiences of teaching for social justice through "protocol writing" (van Manen, 1990, p. 63). As the phrase first-hand suggests, the aim of protocol writing is to capture lived experience with the freshness of lived space, lived body, lived time, and lived other. "Writing forces the person into a reflective attitude—in contrast to face-to-face conversation in which people are much more immediately involved" (p. 64). There are benefits to both the free flow of conversation and the more reflective condition of writing. Each can be beneficial to understanding the phenomenon. Because my study involves faculty members for whom writing is a professional reality, my challenge may be to free them from academic writing and to invite them to write from the place of lived experience. In the process of requesting written reflections, I entertained several questions from the faculty that ironically frustrate them when posed by their students: How long should this paper be? Can I have an extension?

Gathering Others' Experiences through Conversation

In the exploratory conversations for this study, my colleagues Christine and Jane share their experiences of working and teaching for social justice in the context of higher education. These conversations are "a means for exploring and gathering experiential narrative material . . . [as well as] a vehicle to develop conversational relation with a partner about the meaning of an experience" (van Manen, 1990, p. 66). In other words, through conversations we can both gather experiences of phenomena and engage in their hermeneutical interpretation. I must be cautioned, however, to maintain a certain amount of distinction between these two aspects of inquiry.

My research involved conversations with several colleagues who identify themselves as teachers for social justice. In conversation with them, I strived to maintain a strong orientation to my question so that the conversations would yield the lived language I desire. While neither highly-structured nor open-ended interviews, phenomenological conversations involve a more reciprocal sharing between parties while remaining oriented to the phenomenon in question. These phenomenological conversations ask colleagues to share "anecdotes, stories, experiences, [and] incidents" (van Manen, 1990, p. 67). In the process, I also seek clarification, draw on the lived existentials for guidance, and call upon patience to guide me through the silence.

Observing Experience in Real Time

In addition to in-person conversation, I also observed my faculty participants in the lifeworld of their teaching for social justice in higher education. As a variant of participant observation, "close observation involves an attitude of assuming a relation that is as close as possible while retaining a hermeneutic alertness to situations that allows us to constantly step back and reflect on the meaning of those situations" (van Manen, 1990, p. 69). Close observation allows me to gather anecdotes, "a narrative with a point" (p. 69), to further expand the lived accounts of the experience of teaching for social justice. These anecdotes provide examples of lived experience that are topics for subsequent conversations with faculty participants. Close observation is my lived account of being in the teaching-learning environment; I must not neglect to recognize my lens of pre-understanding as it records what I see.

Art and Literature

Writing and meaning-making through art and literature also can be used as data toward understanding the lived experience of a phenomenon. Thus far in the dissertation, *Ishmael* (D. Quinn, 1992) and the *New American Bible* (1970) have been the most significant pieces of literature to enlarge my understanding about teaching for social justice. Arries (2003) introduces protest art to help his students understand the oppression of migrant workers. Other teacher-learners have spoken of the use of literature in their teaching for social justice. My faculty participants offer their own artistic and literary references during their telling of the lived experience of teaching and being for social justice. There are always additional texts to consult, more connections to be made.

Diaries and Journals

Throughout the research process, a journal was "very helpful for keeping a record of insights gained, for discerning patterns of the work in progress, [and] for reflecting on previous reflections" (van Manen, 1990, p. 73). My drafts of writing and rewriting provide a type of journal of my reflection process. As I begin to gather text with colleagues, a journal of the experience assists me in remaining focused and attentive to the movements of understanding; this is particularly helpful in personally debriefing my observation sessions. In my home, I also have a large poster board on a door that serves as a journal of sorts: on it I write thoughts, ideas, and quotes of interest, and use post-it notes to work out the flow of my writing. Whether on the wall or in a file, these written reflections are an unfolding record of my thoughts, feelings, ideas, sticking points, and hunches. Both an intellectual and emotional outlet, they yield important text.

Consulting Phenomenological Literature

The final sources for information about the phenomenon as we live it are the possibilities of meaning found in phenomenological literature. Existing phenomenological studies expand my own understanding of teaching for social justice by providing descriptive and interpretive texts, and by offering the opportunity to dialogue with other phenomenologists through reading and writing (van Manen, 1990). For example, Li's (2002) exploration of classroom dialogue in a high school setting is applicable to higher education. My understanding of the notion of patience is enlarged by Fujita's (2002) text, "Modes of Waiting." Also, "The Nursing 'How are You?'" (Cameron, 2002) bridges the act of caring from one of nursing to one of teaching.

The multiple strategies for understanding the phenomenon, as described above, resulted in hundreds of pages of text ripe for thematic investigation. In the beginning of this process, I imagined myself surrounded by conversation transcriptions, personal accounts, books, art, and reams of ongoing thoughts and feelings. This imagining did come to light. Bringing meaning to these words, maintaining my orientation to the phenomenological question, and minding the whole and the parts are facilitated through van Manen's (1990) reflective process.

Seeking Meaning through Phenomenological Reflection and Themes

Although van Manen (1990) suggests that the six components for phenomenological inquiry are not necessarily ordered steps of a process, to a certain degree, turning to the phenomenon and gathering texts of lived experience is required prior to seeking meaning. "Meaning is multi-dimensional and multi-layered" (p. 78). Beginning with the self-reflection of turning to the phenomenon, there are short cycles of

reflection and thematizing throughout the text-gathering process—cycles that naturally occur as we read, discuss and plan from one conversation and writing session to the next. At a certain point, however, these shorter cycles of gathering and meaning-making are drawn together in a larger process of meaning-making through thematizing.

Phenomenological themes are the "structures of experience . . . [and not] conceptual formulations or categorical statements" (van Manen, 1990, p. 79). They provide openings to meaning rather than being the essence of meaning itself; they work together rather than stand alone. As "threads around which the phenomenological description is facilitated" (p. 91), themes work together to form the full tapestry of the lived experience of the phenomenon. The parts help to reveal the whole, but neither is complete without the other.

The thematizing process remains grounded in a pedagogical research orientation; that is, my view of research is from the perspective of one who is concerned with teaching and learning, and has a goal of deepening teachers' understanding of what it means to teach in such a way that engenders social justice. To that end, "The insight into the essence of a phenomenon involves a process of reflectively appropriating, of clarifying, and of making explicit the structure of meaning of the lived experience" (van Manen, 1990, p. 77). The result of such a process is a narrative retelling of the lived experience—the remaining chapters of this dissertation. Again, van Manen's guidelines lead me through "a process of insightful invention, discovery [and/]or disclosure" (p. 79).

Isolating and Gleaning Thematic Statements

Rather than following a strict protocol for analyzing texts, phenomenological inquiry combines art and science in the thematizing process. Three focal questions

provide guidance for creating meaning from hundreds of pages of text. In the process of reviewing texts, I ask myself:

> What sententious phrase may capture the fundamental meaning or main significance of the text as a whole? . . . What statement(s) or phrase(s) seem particularly essential or revealing about the phenomenon or experience being described? . . . What does this sentence or sentence cluster reveal about the phenomenon or experience being described? (van Manen, 1990, p. 93)

In the research process, I reviewed transcripts several times, often with distinct questions in mind, other times with an ear ready to listen to new insights. I also listened to transcripts several times to understand the modalities of voice, the emotion that is revealed in the dialogical relationship, and the moments of silence that cannot speak as well through a static transcript. The transcripts became filled with notes, questions, and insights with each reading and listening.

Through reading and re-reading, listening and re-listening, writing and re-writing themes emerge for my consideration. At a certain point I distinguish "aspects or qualities that make a phenomenon what it is and without which the phenomenon could not be what it is" (van Manen, 1990, p. 107). To that end I ask myself, "Is this phenomenon still the same if we imaginatively change or delete this theme from the phenomenon?" (p. 107).

Hermeneutics speaks to the endless interpretability of texts; therefore, the phenomenological investigation can spiral forward without logical end. When is the process of thematizing and meaning-making complete? This is perhaps the most daunting question for a new researcher, because, in the most theoretical sense, "never," is the answer. Another month, another draft, one more book, one more conversation—I could go on like a hermeneutic whirling dervish. The process of the hermeneutic circle (and my advisors) help me understand when the is-ness of teaching and being for social justice in

the context of higher education is amply present. At the same time, I understand the meaning of experience in the same way that I understand Being: the result of my phenomenological investigation is understanding-for-now and understanding-in-process.

Conversation and Collaborative Analysis

While conversations with colleagues are a means to gather texts, and dialogue with a variety of texts is a means to develop thematic understanding, I also might consider the conversations with faculty as a means of interpretation. My first conversation with colleagues is a gathering of lived experience. In subsequent conversations and particularly after my classroom observations, the teacher-learners become "co-investigators" (van Manen, 1990, p. 98) as we reflect and interpret experiences as well as emerging themes.

Guides to Reflection: The Lifeworld Existentials

"Four fundamental lifeworld themes" called "existentials" (van Manen, 1990, p. 101) provide guideposts for investigating the lived experience of teaching for social justice. In my conversations, reflection, analysis, and interpretation, I must consider the four ways humans encounter the world: lived space, lived body, lived time, and lived human relation. Each of these existentials was introduced throughout Chapters One and Two. For example, I explore the lived space of the classroom, the anxious feeling of the lived body in new teaching-learning situations, the impatience of lived time in education, and the focus on relationships in teaching for social justice. My teacher-learner colleagues may experience these lifeworld existentials very differently from one another and from me. Maintaining an eye on the individual characteristics and lived experiences is important in my writing and thinking.

The Write Way to Understanding

From the first pages of this exploration, the use of language and writing as a means to understanding has been paramount. We can understand experience only through the symbolic language we attach to it. Yet, writing does not always mean speaking; "An authentic speaker must be a true listener" (van Manen, 1990, p. 111). Preparing Chapters One through Three heightened my attentiveness to the meaning of words and symbols; this attentiveness has continued. How do we listen through writing? In what ways do our words *say* as well as *not say*? What is the write way to understanding?

Silence

"Phenomenologists like to say that nothing is so silent as that which is taken-for-granted or self-evident" (van Manen, 1990, p. 112). Those who teach for social justice challenge the silence of systems promoting injustice and oppression. As in my teaching, there are moments in this process when I am rendered speechless and write-less. In this phenomenological investigation I also experience silence in a variety of ways. First, there is the literal silence that results when no one is speaking or when the words on the page resist their flow. Second, an "epistemological silence" (p. 113) reflects the unspeakable nature of certain experiences, whether they are beyond description, more appropriately communicated through non-verbal means, or perhaps better communicated at a later time. Finally, "ontological silence" (p. 114) brings us into the presence of Being or essential truths of life. As the researcher, I strive to attend to discern when silence might be a more full saying, when silence should be interrupted, and when silence should be permitted as a place of dwelling.

Teach Me a Story

Chapters One and Two are filled with anecdotes from my own experience as well as the experiences of other teacher-learners for social justice. Anecdotes are "methodological device[s] in human science to make comprehensible some notion that easily eludes us" (van Manen, 1990, p. 116). They counterweight the abstract with the concrete, level the playing field of understanding between scholars and everyday people, and often reference common understandings not typically written down. My faculty participants tell me many stories and, and in some ways, I live the story of the classroom with them. Anecdotal narratives can play a significant role in phenomenological writing by inviting attention that may spark personal or collective development and understanding.

The Praxis of Writing

Phenomenological writing is a cycle of reflection and action akin to the process of teaching for social justice. Writing is a method that leads to "action sensitive understanding" (van Manen, 1990, p. 124); writing and acting are one. The process of phenomenological research and writing acknowledges the marriage of science and art. Van Manen's (1990) text provides components and strategies; yet, writing our way to understanding is always a creative process involving dual attention to the whole and its parts.

Between and Among the Whole and its Parts

Teaching for social justice and hermeneutic phenomenology are linked through a back-and-forth movement between both the whole and its parts. The way we relate to each other in the classroom is connected to how we relate to the world-at-large;

individual parts relate to the whole community. Exploring the context of knowledge engages teachers and students in a back-and-forth movement between deconstruction and reconstruction, individual and community, the given and the questioned.

In phenomenology, understanding of the particular is connected to the context of the whole. In the back-and-forth movement of phenomenology, I attend to the pre-understandings, the parts of understanding, that I bring to this study, while maintaining openness to the whole-ness of the phenomenon as it is lived by others. Vigilance between my partial understanding and their whole experience is important. I anticipate to-and-fro movements between my understanding, my colleagues lived experiences, the philosophers' insights, and related phenomenological themes. With all of this movement and forms of text, remaining oriented to my purpose requires a particular type of focus.

Maintaining an Orientation to Phenomenology and My Phenomenon

"What does it mean to be an educator and a human science researcher?" asks van Manen (1990, p. 137). Simply put, it means that my concerns as an educator are consonant with my concerns as a researcher. I hope that my work as teacher and researcher both bring about greater awareness and commitment to social justice. "Learning to understand the essence of pedagogy as it manifests itself in particular life circumstances contributes to a more hermeneutic type of competence: a pedagogic thoughtfulness and tact" (p. 143). In this study I focus on the lived experience of faculty to strengthen their ability to teach for social justice and to live their vocation as fully as they desire. I seek to elevate the role that college students and their teachers may have in creating a more just world.

Through the process of writing and rewriting Chapters One through Three, I recognize multiple components of maintaining a pedagogical orientation that point to a harmony between hermeneutic phenomenology as a method and my deep interests as an educator. Considering both phenomenology and the phenomenon simultaneously helps me identify the connections between the research-writing process and pedagogy.

Thinking and being, writing and doing, speaking and listening suggest competing tensions. The complexity of managing the ongoing and simultaneous tasks of phenomenological inquiry requires a strong orientation to the phenomenon. Am I able to see and hear the essence of the lived experience of teaching for social justice in the context of higher education? "Maintaining a strong and oriented pedagogical relation to the phenomenon" (van Manen, 1990, p. 31) is essential to this process. What does it mean to sustain my orientation to the lived experience I seek to understand? What kind of compass might help me remain oriented in this particular phenomenological journey?

The Question is My Compass

The sport of "orienteering" intentionally places people in a physical place of disorientation so that they may navigate their way from lost to found, from here to there, from nowhere to somewhere. Being oriented or disoriented implies the presence of its opposite. Grounded in natural forces, a compass defines a direction, keeps us oriented, and both prevents and enables our wandering, and according to Casey (1993), being displaced or disoriented affects both our physical placement as well as our identity. Orientation and disorientation explicitly are connected in the living and writing of phenomenology. While I remain dedicated to the purpose of my phenomenological journey, as van Manen (1990) predicts, the more I learn and write, the more questions

emerge. In a sense, I am "turned around" (p. 144) and have lost my bearings. Engaging in phenomenology is to embrace a cycle of being lost and found, knowing and unknowing.

The traditional compass leads the traveler to a destination that is ultimately definable and known, such as a particular lake, mountain, or hidden treasure. Rather than leading to a knowable resolution or destination, the phenomenological compass consistently leads us back to the central question of our wondering. The phenomenological compass dissuades the notion of a straight pathway to conclusion. Wandering, meandering, and circling are encouraged. Defining an answer is not critical; fidelity to the question is.

Several years ago during a spiritual retreat, I was instructed to lay flat on the grass and allow myself to feel the connection between my body and the earth, to see that I am part of the earth, and that the earth is part of me. "The act of researching . . . is the intentional act of attaching ourselves to the world, to become more fully part of it, or better, to *become* the world" (van Manen, 1990. p. 5). The phenomenological compass reminds me that the question of teaching for social justice is a question of *lived experience*—not abstractions, theories, or hypotheses.

To See and to Question

Teaching for social justice and phenomenology both require an act of seeing with new eyes and hearing with new ears. "Hermeneutic phenomenological research . . . encourages a certain attentive awareness to the details and seemingly trivial dimensions of our everyday educational lives. It makes us thoughtfully aware of the consequential in the inconsequential, the significant in the taken-for-granted" (van Manen, 1990, p. 8). Turning to the phenomenon, naming pre-understandings as a way to reveal questions, and

seeking the details of the lived experience of those who teach and learn for social justice are ways in which I am available to see the previously-unseen, to see pedagogy in new ways.

Like phenomenology, teaching for social justice also implies a questioning of knowledge that typically is invisible in our daily lives. By acknowledging the legitimacy of the lived experience of people who are oppressed, teachers and students make room for new seeing, new questions, and new language to describe unquestioned 'reality.' Ishmael invites his pupil to question the unspoken rules that guide humans' interactions with the natural world. Re-presenting history enables new voices to be heard and new questions to be asked. With an orientation toward seeing and questioning, I seek to continue to "redeem, retrieve, regain, [and] recapture" (van Manen, 1990, p. 149) a pedagogy of hope.

Action and Reflection in Research and Pedagogy

The circular movement between action and reflection yields revolutionary understanding both in teaching for social justice and in hermeneutic phenomenology. As a "critically oriented action research" (van Manen, 1990, p. 154), the action and reflection of phenomenological inquiry may be seen as movement between the actions of reading, writing, engaging in conversations, and describing and interpreting phenomenon. "Phenomenological research gives us tactful thoughtfulness, situational perceptiveness, discernment, and depthful understanding" (van Manen, 1990, p. 156) that can lead to a type of revolution.

> All serious and original thinking is ultimately revolutionary—revolutionary in a broader than political sense. . . . [It brings] us to the edge of speaking up, speaking out, or decisively acting in social situations that ask for such action. (p. 154)

In both research and teaching we experience the turning around, the revolving, the *evolving* of Being and action.

For van Manen (1990) research must remain oriented toward the "the original mandate of our vocation: to help bring up and educate children in a pedagogically responsible manner" (p. 139). Those who teach for social justice might consider their mandate to help bring up students to live in the world in a responsible and just manner. In teaching for social justice, both learning theory and pedagogical practices link doing, thinking, questioning, learning, and returning to acting in an ongoing cycle of experiential education. Learning about in/justice invites students not just to apply their learning, but also to apply their learning toward changing the world.

Textual Orientation

Identifying a pedagogical compass, seeing and questioning pedagogy, and understanding phenomenology as action research all contribute to maintaining a strong orientation toward understanding the phenomenon of teaching for social justice in the context of higher education. In writing and rewriting, I strive to orient my text in ways that are "pedagogically contagious" (van Manen, 1990, p. 151). In other words, a reading of this study should invite you to see yourself in its pages and in the actions it implies. "To present research by way of reflective text is not to present findings, but to do a reading (as a poet would) of a text that shows what it teaches. One must meet with it, go through it, encounter it, suffer it, consume it and, as well, be consumed by it" (p. 153). To be strong, my text should speak to the exclusive nature of teaching for social justice rather than attempting to reveal the essence of several connected phenomena. As a

phenomenological text it should be deep enough both to give meaning and to provide resistance through questioning. Writing and re-writing are the ways to get there.

Compass-Plus-Passion

Before leaving the concept of remaining oriented to phenomenology and my phenomenon of interest, I am reminded of the linguistic connections between compass, passion, and compassion and the work of hermeneutic phenomenology. In current usage, compass refers to an "instrument for determining position, bounds, [and] limits." The Italian root *compasso,* indicating the "circular shape of the compass-box," reflects the hermeneutic circle of phenomenology. In a final connection, the Latin *com+passus*, meaning "step, pace," hints of the phenomenological journey as an investigation to find the patterns and pace inherent in the essence of a lived experience.

Van Manen (1990) suggests that a research interest must speak to the teacher-researcher's deep passions, and I would suggest, her vocation. Passion comes from the Greek *pathos*, meaning "affection," as well as from the Italian *passione*, meaning "suffering." Passion reminds me that while I turn myself over to the purpose of understanding the lived experience of teaching for social justice, I cannot naively expect the joy of commitment without a certain amount of suffering. For the purpose of phenomenological inquiry, the suffering may be the challenges of mounds of text, the twists of language, and practical difficulties such as setting appointments for conversations. It may also involve suffering-with those who struggle to teach for social justice. Because of this struggle, passion must be met with compassion. Compassion derives from old and modern French words indicating "a fellow-feeling in adversity." Identifying with others who share passion for teaching for social justice and/or for

hermeneutic phenomenology may sustain me during the difficult times. Professional colleagues share their passion and compassion with me as conversation partners; others are a balm during my “suffering” through “adversity.”

As the hermeneutic circle suggests, the compassion I seek to receive from the Other is that which I must offer back; the direction of compass-plus-passion should be both circular and reciprocal. Through the path of this exploration, I strived to remain oriented both by the compass and the passion of hermeneutic phenomenology, as well as the lived experience of teaching for social justice. I bring this compass-plus-passion as I meet my faculty participants and begin my journey with them.

CHAPTER FOUR: PUPIL SEEKS TEACHERS—
GATHERING TOGETHER AND SEEKING MEANING

From a more general discussion of the research activities described by van Manen (1990), I shift to a detailed description of the people and investigative process that constituted this phenomenological exploration of the lived experience of teaching for social justice in the context of higher education. What begins with emails and phone conversations, develops into collegial friendships and a community of teachers and learners.

Identifying Conversation Partners

Faculty who teach for social justice may name this work in a variety of ways; therefore, my identification of potential participants accounts for these differences. In selecting participants, I was mindful that while some faculty may call their work teaching for social justice, others may name their work teaching to transgress, teaching for social change, critical pedagogy, and/or border pedagogy. I was also mindful that individual disciplines may have specific languages that reference the ideas of teaching for social justice.

From May to July 2004, I identified approximately 15 faculty members at three local institutions who might be amenable to participating in this journey to understanding. I have had professional relationships with several of the potential participants. Additional faculty were referred to me through faculty and staff at offices for multicultural services and education, democracy research networks, service-learning networks, and various living and learning programs. Potential participants included those who participate in faculty development programs about teaching for social justice, engage

in community-based research, integrate service-learning into their curricula, are involved in community-university partnerships, and/or have spoken publicly about their teaching or research as it relates to social justice or social change. Participation in these activities does not ensure that faculty may consider themselves teaching for social justice; however, my initial exploration suggested that faculty who teach for social justice engage in activities such as these. Rather than required characteristics for participants, these activities are a point of entry and referral to potential participants.

In gathering these conversants, I strived to achieve a balance among the characteristics such as gender, ethnicity, disciplinary affiliation, and tenure status. I also involved faculty from both public and private institutions. A balance of such characteristics is not necessary for phenomenological inquiry; however, this exploration is enriched by participation of faculty from varied experiences. Prior to making initial contact with faculty, I reviewed the list of potential participants and identified a group that represents my desire to include faculty of diverse experiences. This group was my priority when contacting potential participants.

Through several email, in-person, and over-the-phone conversations with the pool of potential faculty participants, I shared the content of the invitation to participate (see Appendix A: Invitation to Participate). Those who agreed to participate reviewed and signed an informed consent form that explicitly states the details of participation as well as their rights as participants (see Appendix B: Informed Consent Form).

The five faculty members who agreed to participate in the study are introduced in full later in this chapter; for now, I offer a brief review to illustrate the initial diversity within their experiences and their being. The three women and two men are from a large

comprehensive research university, a small private religiously-affiliated liberal arts college, and a very small public liberal arts college. They teach within at least seven different disciplines and are both tenured and tenure-track. Three of the faculty are White, and two are people of color. They are approximately 36 to 65 years old and represent at least two religious or faith traditions. One participant self-identifies as gay.

Throughout my conversations with the faculty participants, no deceptive information was provided. Participants were invited to provide oral or written feedback at any point during the research process. Upon completion of the research, I offered to share with the faculty participants my insights from the chapters dealing with the thematic structures of their experiences. Each participant in this text is identified by a pseudonym.

Being-With Faculty Participants

The faculty in this study shared with me their experiences of teaching for social justice in three primary ways: classroom observations, personal writing, and conversation. As indicated above, all of these text-gathering activities were discussed and described with potential conversants.

Classroom Observation

To gain a first-hand experience of my participants' teaching for social justice, I observed them in their teaching environments. Each faculty participant and I agreed upon three sessions of one course during which I observed the content and process of his or her teaching. This worked well for all but one of the participants. Morrie taught two back-to-back sections of environmental ethics; it worked out that I was present for two session of one section and one sesion of the other. During my time in the class setting, I was oriented by questions such as these:

- What is the environment of the class?
- What is the topic for today's class?
- What characterizes the conversation among students and the instructor?
- What questions are asked of/by the instructor and the students?
- In what ways are students engaged with one another? With the faculty member? With the subject at hand?
- What is the flow of the course period?

Written notes from these sessions provided text for the second and third conversations and ongoing analysis.

Three of the faculty members introduced me to the students during my first visit to their classrooms; the other two allowed me to sit quietly in the background. Throughout my observation notes, my own thoughts and questions were noted within brackets—representing the phenomenological bracketing of my own ideas and questions. Dialogue between faculty and students was quoted verbatim, as well as summarized. When quoting dialogue, I have identified students by pseudonyms and have maintained their anonymity throughout.

Written Reflections

In November 2004 the faculty participants were requested to provide a written reflection of one aspect of their experiences of teaching for social justice. I provided three prompts via email and invited faculty to respond to one of them. The prompts were:

- What environments help you be a teacher who is also a learner? What things might you learn, do, explore that would strengthen your abilities to teach for social justice? What do you do (or wish that you could do) that helps you become a better teacher for social justice?
- Tell me about what you do to sustain your commitment to teaching-being for social justice. (Time with friends and colleagues, time alone, direct community work, read, exercise, journal, research; these are just a few ideas.) How and why are these sustaining activities important to you?
- What advice would you give a new faculty member who shares a commitment to teaching for social justice? Alternately, what do you wish someone would have told you as you entered the professorate?

Additional instructions to the faculty invited them to compose a response in any manner that would work for them such as direct prose, creative writing; using a quote, song or image; or, stream-of-consciousness thoughts. I reminded them that their responses did not need to be scholarly publish-worthy writing, but simply their thoughts and feelings as they emerged. In response to the call for written reflections, I received comments about each of the questions. The reflections were gathered in December 2004 and January 2005 and provided additional textual sources for analysis.

Conversations

Each participant engaged in three conversations with me between August 2004 and January 2005, each approximately one-and-a-half to two hours in length. Throughout the six months, the faculty and I met in their homes, their offices, and their off-site clinics; our final conversation occurred in my friends' home. All the conversations focused on the lived experiences of teaching for social justice in the context of higher education. The sessions were recorded with both digital and cassette recorders and transcribed by two professional transcribers and me. These transcriptions were used as text for analysis.

In phenomenological inquiry, conversations are unscripted and unstructured (van Manen, 1990); however, the exchanges were grounded in the central concern of exploring the phenomenon of teaching for social justice. Prompts to initiate these conversations included:

- Tell me about an experience that informs or influences your understanding of social justice.
- Tell me about an experience that drew you to teaching for social justice.
- Tell me about an experience of teaching when you felt that you connected with students about concerns of social justice.

- Tell me about an experience of teaching for social justice when you encountered difficulty.
- Tell me about an experience with fellow faculty during which your teaching for social justice was challenged or supported.

The first conversations served as an introduction and an initial exploration of their experiences of teaching for social justice in the context of higher education. I arrived at this second conversation after one or two classroom observations. I was prepared with prompts based on my observations and emergent themes, but also allowed the faculty to lead me into their lived experiences.

The third conversation occurred in January 2005, when the faculty were fresh from a holiday respite, yet not too far removed from the fall semester that it was a distant memory. For this final encounter, all the faculty gathered in my friends' home for a communal reflection on the lived experiences of teaching for social justice and of being in this research process with me. We engaged in lunch and conversation for nearly two hours, with many participants staying later than expected. I was grateful for the gift of my faculty colleagues' time throughout the research process, but I particularly was grateful at this January gathering, because they traveled between one and two hours each way to participate. In the following pages, I use the setting of this collective gathering as a way to introduce the five faculty participants and the beginning of the meaning-making of this phenomenological journey.

Entering the Hermeneutic Circle

We are sitting around a kitchen table—my five faculty conversants and I—and we are beginning what is the ending of my time with them. As we share this meal, however, I am aware that this is just another beginning in the cycle of teaching-being for social justice. Today we share soup, salad and conversation; tomorrow they will return to their

work, and I will return to gleaning meaning from their stories. There were many moments during my semester with these men and women when I felt the wonder of them and their teaching-being for social justice. I felt it in the increase of my heartbeat, in my eyes that sometimes teared up, and in my body as I leaned forward to engage in conversation better. We sit at this table together, yet with each of them I also see their students, colleagues, and mentors. I see them in the classroom, the theatre, the clinic and the office. I see an amazing opportunity to understand their experience and bring interpretation to that experience that we might further understand.

Both nervous energy and a sense of the unknown flow freely as Rosalind, James, Ellie, Morrie and Liz arrive for lunch. They have opened themselves up to me, and now, I hope, will open themselves to each other. What is it that calls to be said? Will they be pleased with this meal, the conversation, and my writing? But surely I am ahead of myself; today we gather for soup and substance. Let us meet who has come to the table. We will learn more as the story unfolds.

Rosalind

To my left is Rosalind, an African American woman who is a trained economist, mother, and activist scholar. Rosalind has lived in a developing country where she ran a newspaper, taught middle school, worked in a prominent civil rights organization, and focuses her scholarship in what she calls "community economics." She was excited to live through an election semester with her students, as well as her son, who voted for the first time. During the fall 2004 semester, I observed her introductory class on African American policy issues. She and her 30 or so students gathered in a large room that was frequently either very hot or very cold. With overheads, film, PowerPoint and small

group discussion, Rosalind makes the room seem a little cozier. Students and their voices become known—as do the key questions and tensions about creating and sustaining just policy toward African Americans. While focusing on the specific, such as the prison industrial complex, she continues to place it in the context of the whole, such as jobs, family, and freedoms.

Rosalind is an untenured faculty member and is torn between her desires for community-based scholarship and her inter-disciplinary department's desire that she gain tenure. They do not denounce her work, but challenge her to focus on the mainstream. "They just want me to get through the system," she explains, "and then I can go back to what I want to do." Rosalind hates to hear her own voice, dislikes lecturing, and claims that she prefers "to go through life anonymously." And yet, her teaching and her living are certainly not anonymous. Rosalind is a persistent, critical voice guiding students to understand power and race in matters of public policy, economics, politics, and community development. In this text she is named for Rosa Parks who was engaged in social action years before her well-known moment on the bus.

James

Sitting beside Rosalind is James, the most traditionally-formed of the academics gathered here—he progressed from high school, to college, to graduate school, to the academy, and to tenure by his early thirties. But of course, his story is no less complicated than any other. His teaching-being is grounded in the intersections of race, class and sexual orientation. Experiences as a gay, Black man growing up in a working class military family shape his academic curiosity, his relationships, and his way of being with students. Because of his interest in literature and a sometimes-feeling of exile, James

is named for noted writer James Baldwin. He explains, "I tend to teach social psychology as personal autobiography. I share my experience and try to create a space where students can share theirs." Not only is the classroom a place for sharing stories, so is James's office. He prides himself on being open, available, and non-judgmental. "[As you see,] I'm out of tissues. It's been a busy semester with students coming in here for counseling." His heart is as big as his intellect.

During the semester of this research, I observed James as he led a group of 15 students in a seminar course about psychological research methodologies. Statistics, empiricism, and analysis were high on the syllabus, although James is quick to point out that research can describe but that humans interpret through the filters of our values. He was somewhat concerned that the methods course might not show his teaching for social justice as I might have seen in his courses that focus on minority groups. As we left class after my first visit, he reflected on his comments, the structure of the course, and the examples he used in class. He said with surprised satisfaction, "I guess I really do teach for social justice in this class."

Liz

Across the table from James is Liz his colleague at the small public liberal arts college where they teach. Liz is the oldest person at the table, perhaps in her sixties, and her commitments about teaching for social justice take their roots in her parents who she calls "early socialists," an experience of the "back to the land movement" where she lived in a self-sustaining farm, and her early work as an art therapist. She later encountered Boal's Theatre of the Oppressed (n.d.), and recently began self-studies in African American writers and artists. She is named here for Liz Lehrman, the founder of a dance

collective that seeks to democratize the arts. Liz's education is non-traditional by academic standards. Her bachelor's degree is from a small private college that provides credit for life-long learning, and her masters in fine arts is based in traditional coursework as well as professional dance and theatre achievements.

As a faculty member with non-traditional credentials and in a discipline that is perceived as body-oriented but not intellectually so, Liz often feels somewhat marginalized. Yet, she could find herself at home in no other place. The semester of my research she co-taught a course in African American culture and resistance. As a theater and dance instructor, Liz challenges the mind-body dualisms that dominate education. In an introductory movement class students are invited to consider the body's experience within a multi-cultural social matrix. Though in subtle fashion, the movement course does address issues of justice. She also teaches in gender studies and African and African Diaspora studies. Liz left a prestigious private conservatory to pursue teaching in a liberal arts setting. In a defining moment before leaving the conservatory, she questioned ironically, "Is it possible to make a better world through a production of *The Best Little Whore House in Texas* (Hall, 1983)?"

Morrie

And finally, there are two faculty members from a small Catholic college that espouses that its students become men and women attentive to social change and service. Morrie is a tenured philosopher with an additional degree in medicine. Philosophy and medicine coalesce in his writing about experiences of the lived body; thus, he is named for the phenomenologist-philosopher Maurice Meleau-Ponty. He is the father to adopted children from Asia; his wife is also an academic. For our first conversation, Morrie

invited me to his home. As we shared tea in his dining room, his daughter played upstairs, and Morrie explained to me, "I don't consider myself an expert in social justice teaching. I'm not a political philosopher." And yet with that opening statement, he began to articulate the choices he makes in the classroom, his hopes for his students, and how his own views of a more just society make their presence in his teaching.

At first blush, Morrie may be the picture of a traditional faculty member: well-worn sweater, pacing the classroom, rubbing his temples while thinking, and slowly leading students through a series of questions. This traditional façade belies the full truth, of course. Although Morrie often is called to teach the traditional philosophical canon, he seems to find a particular sense of home in the holistic views of indigenous and Eastern philosophy. In my first experience in his environmental ethics class this past semester, Morrie was working with students to compare a Cartesian view of humans' relationship to the natural world with an indigenous framework, what Abram (1996) calls an ecology of magic. A student asks a question, and Morrie comments, "Let's dwell on that for a minute." A moment of silence passes, and then another student responds. He thanks her by saying, "That was a beautiful explanation." And the class continues, with Morrie inviting a new question and drawing new connections between the students and the natural world.

Ellie

Ellie found her way to her Catholic college by way of years of clinical practice as a speech and language therapist, raising a daughter, and graduate studies in her mid-30s. With her doctorate only about five-years-old, Ellie still is making her way through the tenure process. She is energetic, engaging, self-reportedly goofy and absolutely

committed to the young women she teaches. Yes, I said "young women." The students in Ellie's department are almost exclusively White women from middle-to-upper-class backgrounds. To Ellie this is a privilege as well as a challenge. In her she wants them to see "a real woman" who lives the questions of the good life; in themselves, she hopes they are cautious about being "well-meaning White women" who do service. In other semesters, Ellie teaches a multicultural communication course that serves as a campus-wide diversity course. In that course, Ellie hopes to invite students to explore their socially constructed identities, to identify different forms of bias, and to live differently as a result of the course.

Ellie is honest about what is easy and not-so-easy about teaching for social justice. Language can sometimes be difficult: "I don't really think about what language I use for the students, because I am figuring out how to put my own sentences together." In fall 2004, I observed Ellie's extremely content-heavy course on the physiological origins of speech disorders. Ellie took a risk and incorporated a new service-learning experience into the class. "It's the first time that I'm asking them a question that I don't already have answer to," she explains. To me and to her students, it is clear that Ellie lived the question alongside them the entire semester. Ellie tries new things, persists through challenges, and has grand hopes for her students and herself; she is named for Eleanor Roosevelt.

A Glance Around the Table

When initially gathering participants for this journey, my intention was to diversify the group as much as possible in order to diversify the experiences they would bring to the exploration. As I explained earlier, in many ways I was successful. Among the faculty are three women and two men; three with tenure, two without; two people of

color; Jewish, Christian, seekers, and unnamed; one person who self-identifies as gay; and, ages mid-30s to early 60s. They are trained in more than five different disciplines, and teach in at least seven departments, at three types of institutions. In August when they all said "yes," I was pleased at gathering such a varied group. And yet, as they sit for this meal, the center of the table becomes a web of commonalities and connections.

Early in my semester with them, I quickly learned that Rosalind and Liz both teach African American studies courses. Liz and Morrie engage their students in bodily and aesthetic experiences. James and Ellie pride themselves on knowing their students well and both teach courses with heavy didactic content. Morrie has taught in the prison system which is a shared concern with Rosalind. Both Ellie and Rosalind came to doctoral studies in their 30s. James and Morrie draw on science backgrounds. All but James have significant work experiences outside of the academy. On their home campus, Ellie and Morrie serve on a committee that explores the nature of an engaged campus; they both engage in service-learning pedagogy. As a duo, James and Liz provide training about multicultural issues to local teachers. To different degrees, they all see themselves as renegades, outsiders, and challengers of the norm. It is both their individualities and their commonalities that inform my growing awareness of the lived experience of teaching for social justice. As we sit for this conversation, I become less anxious that they will have easy conversation.

And Finally, Me

By chance, and not design, I am seated at the head of the table. Who am I, as I sit in this place? I am reminded that just over one year ago I sat at this same table and was committed to completing my dissertation proposal by the end of the spring semester. I

have shared laughter and tears at this table, and been supported and nourished by food and friends. At times I have been frustrated with the slow emergence of the words to name my understandings, and then felt marvel and relief when they arrived. Today I sit at this table with such appreciation and affection for the men and women around me. We gather today for this meal, but in my lived experience the faculty and I have been gathering for six months through teaching, writing, and conversation. They have joined me in the array of colored index cards across my dining table and in my dreams as I worked subconsciously to come to understanding. They allowed me to walk with them through their teaching-being for an entire semester. They allowed me to call them colleagues and friends.

For as much as I feel wiser today than a year ago, I feel also un-wise, incomplete, unsure, and tentative. What is the lived experience of teaching for social justice in the context of higher education? The question has been posted in the forefront of my mind—and on my refrigerator, computer monitor, and sometimes even the visor of my car. I have attempted to live this question in all the places and spaces of my life. The lunch is my last formal interaction with Rosalind, James, Ellie, Morrie and Liz. What is it that I want to ask? What is it that calls to be said? I have provided the soup, now we must collectively explore the substance. This luncheon is both a closing and an opening in my own phenomenological journey. I imagine more chairs around the table, and the philosophers and the faculty joining together.

With this large and lively gathering in mind, I turn to sharing the emergent themes and their meanings of the lived experience of teaching for social justice. In Chapter Five I explore the nature of articulating social justice. In Chapter Six, I offer thoughts about

remaining awake through a great revolution. And, in the final chapter I attend to the pedagogical insights gained from this study and how they might contribute to a growing understanding and presence of teaching for social justice in higher education.

CHAPTER FIVE:

ARTICULATING SOCIAL JUSTICE

THROUGH SPEAKING-TEACHING-BEING

The first chapters of this journey suggest that in order to understand the lived experience of teaching for social justice, I first must explore the nature of teaching and of justice. Teaching is more easily named than social justice; though neither of my current explorations and interpretations is complete. "What do you mean by social justice?" I ask myself; my friends and committee members ask as well. In the process of inviting faculty to join me in this process, they, too, ask the question; some answer it themselves. One man, who came highly recommended by a trusted colleague, replied to my invitation in one brisk sentence: "I teach chemistry, and that has nothing to do with social justice." Although I was disappointed that this scientist-teacher would not be joining me, I wanted my faculty conversants to name themselves as teachers for social justice and not accept my naming of them as such.

While most of my exchanges with faculty were not that terse, there were questions and explorations about whether they "qualified" for my study. The process of naming social justice and its teaching continued in conversations and email. One potential participant reflects, "I know that I stand on the side of justice, but I am not sure that I do it well in the classroom." In a written reply I offer these thoughts:

> Your own thoughts about whether or not you see yourself as teaching for social justice are important. You might use other language like teaching for change, teaching to transgress, or engaging in critical pedagogy. I'm interested in learning how different faculty in different disciplines live out teaching for social justice. Teaching for social justice might involve targeted discussion; it could be a thread that flows throughout a semester, the way questions are asked, or a value that shows in how a faculty member lives his or her life with students. As I begin the study, my goal is to remain open to a variety of ways of teaching for social

> justice; to be aware of what *I think* I know and set it aside so that I immerse myself in understanding each faculty member's lived experience. (August 11, 2004)

My language is intentionally fluid, yet I do provide some boundaries. Some of the descriptors I offer are about the language faculty use to describe their pedagogy, others point to activities in the classroom, still others speak more broadly about their teaching-being in the world. I hope to bring forward ideas about teaching for social justice in a way that provides a mirror in which faculty might or might not see their own reflection. Some do, and others, like the chemist, do not. Even with those who agree to join me, our initial conversations circle around the naming of social justice.

The desire to define the terms of our engagement and the cultural expectation that we clearly understand a goal before embarking on its pursuit are strong. In other words, some potential participants state, "You, Jennifer, need to tell me what social justice is, and then, if I fit your definition, we can talk about it." As I suspect, this phenomenological journey is leading me into the paradoxical world of language where some concepts defy unambiguous language. My first experience in Liz's classroom helps me put some language on this problem of articulation.

Liz's course focuses on what she calls the "struggle, survival, and subversion" of African American cultural expression in the twentieth century. On my first visit to the class, they are discussing the Harlem Renaissance and art as resistance. A video of dancing at the Savoy Theatre plays overhead. Liz points out how free the movements are. Hips, arms, legs, head—in unchoreographed motion—touching, twirling, flying through the air and between legs. The couples are in direct eye contact with one another, sending cues about their next movements, and sharing the exhilaration by glancing at the on-

lookers once in a while. The Savoy feels hot and sexy; it exudes freedom and joy. You want to join the dance, or at least share the energy from the sidelines.

The video shifts, and we see clips of White couples doing the Lindy hop. The man and woman are equally spaced, perfectly paced, and very focused. The swings are less swing-y, the twirls are less twirl-ly, and the touching is limited and by design. Liz explains that what began in the African American community as the jitterbug was rendered into a White cultural expression that was more controlled and less sensual. "You notice that the Black couples have very articulated spines and freely moving hips; whereas, the White couples are static at the core and put all their movement in the choreography of the arms and legs." The room buzzes with comparisons between freedom and control, sensual and sterile. "Are these binary pairs you suggest so simple?" Liz asks, and the conversation enters a terrain of power, transformation, dance, and language.

After class, I ask Liz about the articulation of spines and words. Put simply, an articulated spine reveals the full expression of the joints and possibilities of movement in the core of the body. An unarticulated spine operates as one unit; we see this in the Lindy hop, as well as classical ballet, where the body's core maintains control and expression is channeled through the movement of the limbs. I consider the connections between dance as an expression of resistance and the free-flowing, full-embodied dance of the jitterbug and traditional African dancing. If both language and bodies can speak against oppression, what does it mean to articulate social justice in our teaching-being? What does it mean to be articulate in social justice?

The notion of articulation provides an opening to begin to name the lived language, lived curriculum, and lived body of teaching for social justice. Articulate, meaning "divided into parts," is from the Latin *articulatus*[2] meaning "jointed." The articulate body suggests motion through anatomical and mechanical relationships. The articulate body feels, moves freely, and stands still. The articulate body experiences the fullness of its jointedness, but does so according to the limits of the body itself. *Articulatus* is formed on *articulus* meaning "article;" it also suggests to "utter vocal sounds with distinctness." Articulation implies the phenomenological notion of the hermeneutic circle, considering the whole and its parts—the body's overall movement and its individual joints, a language and its individual word-concepts. What does it mean to be literate in teaching-being for social justice? Is there a glossary of teaching for social justice that can be revealed? What characterizes the movement of a curriculum for social justice?

This chapter opens up the major theme of articulation in teaching for social justice. It begins with an exploration of the language of teaching for social justice, shifts to a discussion of currency and curriculum, and closes with reflections about teaching for social justice as reading the world and reading the word. In a continuing journey to make meaning of faculty members' experiences of teaching for social justice, the first theme of articulating social justice through speaking-teaching-being flows into the second major theme which invites a consideration of wide-awakeness and attending in the lived experience of teaching for social justice.

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[2] As with the first chapters of this text, except where specifically noted, all etymologies in this paper are derived from *The Oxford Dictionary of English Etymology*, edited by C.T. Onions (1966).

Troubling Language

As I explore more fully in the final section of this chapter, teaching for social justice suggests a reconnection between word and world. In order to develop such a reconnection, those who teach for social justice both encounter trouble with language and affirmatively act "to trouble every definition" (Ellsworth, 1997, p. 140) of teaching, learning, and being in the world. Language speaks, as Heidegger suggests (1971/2001). Words are a medium of justice, says Levinas (1961/2000), and Gadamer adds that through dialogue transformation occurs (1960/2000). Language, dialogue and justice are tied together in our being-in-the world and being-for-justice. What words and phrases name social justice? What does it mean to be literate in social justice?

Before I delve more deeply into the curricular implications of reading the word and reading the world, I attempt to un-learn some of the ways the word is presented and defined. Or, as Ellsworth (1997) learned from Williams, there is a need to explore the "holes in language" (p. 187).

Beyond-and-Between Definitions

The intent of this phenomenological journey is to explore rather than to define the lived experience of teaching for social justice in the context of higher education, and yet the pull of positivism suggests that defining and naming is an imperative component to research. From the Latin *definire*, to define means to "determine the limits of; state exactly what (a thing) is." At first glance, I clearly am failing as a definer-of-terms. I have not definitively named teaching, and justice continues to resist definition; however, a phenomenological exploration of my faculty participants' lived experiences does welcome new meanings of social justice and its teaching. The process of my writing and

rewriting, reading and listening, and being-with my faculty participants continues far past the final page of this paper. The hermeneutic circle allows me to embrace the moving horizon of understanding without apology.

Kumashiro (2004), activist and teacher educator, also faces the challenge to to name, quantify, define, and draw limits. He responds by reminding himself and his students that what we teach and learn is "necessarily partial" (p. 40), and that we ourselves are un-defined and partial as well. One way in which teachers for social justice approach the spaces between defining language and defining themselves is by asking questions and confounding perceived truths.

Pressing Against the Bounds of Naming

The perceived limits and lines of definition can limit our knowing by binding us to a particular understanding. An alternate view of the boundaries shifts our focus from what is inside the lines to what exists beyond them. Definitions identify how far in understanding we have gone thus far. Definitions ask: What is revealed; what is concealed? What lies beyond what I see and experience? What more about this person, idea, or place is calling to be known?

Ellie brings the dilemma of definition to her students in a writing assignment in preparation for their work with children with speech and language difficulties. She asks quite plainly, "What is social justice? Find it, tell me what it means, what it looks like, bring in ideas of what it is." She created this writing assignment, because, she explains, "Social justice has a moving definition that I have a difficult time putting language to." This is not a *pro forma* assignment in which the answer can be found in the pages of the textbook. In a problem-posing project, Ellie begins the semester by engaging her students

in a question to which she genuinely has no answer. In addition to challenging her students, this question also presses against her own naming of what teaching should be. "What is social justice?" With four short words, Ellie loosens the bounds of teaching and learning. To answer this question, students examine their current knowledge and experience, engage with "real people" in community agencies, and then return to the question again and again.

The value of definitions in teaching for social justice is that they muddy our understandings; they push the limit of how we name that which we think we know, and they create a desire to keep pushing the defined lines of knowing-being. Often this involves the juxtaposition of unlikely people, ideas, values, and theories. Ellsworth (1997) suggests:

> Juxtapositions get interesting (and political) when they provoke associations that were never intended or sanctioned by the interests that construct and require such boundaries in the first place. (p. 13)

Ellsworth's comments are particularly applicable to the experience of teaching for social justice. In the classroom and in conversation, my faculty participants show and share the pedagogical choices that create unintended associations and moments of dissonance in knowing and being. Ellie asks directly, "What is social justice?" To spark a discussion of humans' moral obligations to animals, Morrie questions, "What does it mean to be sentient?" Liz challenges the definition of art. After viewing a documentary, Rosalind asks, "What is objectivity?"

Creating an unknown space between elements of the taken-for-granted may evoke in students a desire to question additional elements of the taken-for-granted. None of the 50- or 75-minute classes that I witnessed came close to answering these questions; in

fact, it might be said that these questions of definition operated in a super-structure of the semester-long course of learning, moving students beyond-and-between definitions, and defying the notion of complete understanding.

Defy-ing a Formula for Understanding

As noted above, to define something is to "determine the limits of; state exactly what (a thing) is." Although not connected etymologically, defining and defying ring similarly in the ear. Is there something about the trouble of language in teaching for social justice that suggests defiance? To defy is from the Latin *de+fidus* suggesting the opposite of "trustful" or "to renounce allegiance to . . . to challenge the power of." James' classroom exemplifies this challenge to unquestioned definitions.

> In today's class, the students are discussing the unspoken and unacknowledged impact of pre-judgments in daily interactions. After a brief discussion of a classic study of the impact of race perception in job interviews, the class views a television news program of that same subject. As the debriefing ensues, James poses to his students, "What is racism?" James' students wander into a conversation about perception and reality, stereotyping, access to opportunity, and their own experiences of prejudice.

James' conversation with his students clearly suggests a defiance of typical definitions of racism, prejudice, and oppression. Racism becomes more than the blatant actions of violence, name-calling, or social avoidance. In the conversation with James, he and his students begin to uncover the unconscious ways that racism shows itself. He challenges them to see that their living and comprehending of a diverse society is unfinished and much more complicated than previously known.

As I reflect on this happening in James' class, I recall another in which the teacher stands in front of a room addressing the students. Students are posed the same question, "What is racism?" They answer, as if reciting from a Dick-and-Jane primer: "Racism =

Race Prejudice + Power." The teacher writes this formula on the chalkboard, steps back, smiles, looks puzzled, and gazes across the classroom. I admit that my own anti-racism education included this formula; and, I was one of the students dutifully writing the formula in my notebook only partially knowing its implications. The formulaic definition of racism suggests the reduction of a complex socially-constructed experience into a mathematical problem of addition—as if the subtraction of either race prejudice or power would render racism an invalid sum. Racism, poverty, sexism, homophobia, colonialism, etc., none of these can be solved through complex manipulation of theoretical mathematical formulas.

There is no deductive proof that can untangle racism, its shape in America, its multiple trajectories, its combinations and permutations. Those who teach for social justice, however, would not reject the seeming objective solely to embrace the subjective. Art and interpretation are not superior to science; rather, they are interconnected ways of knowing that rely upon one another, flow into one another, and provide openings for each to show itself. Perhaps, defiance of definition in teaching for social justice is not the rejection of the prospect of defining, but rather the rejection that definitions are absolute, static, and ever-possible. Turning again to Ellsworth (1997): "There is pleasure and renewal in this not knowing . . . . [I]t is inaugural—it does not know where it will go" (p. 186). Definitions inaugurate a journey rather than bring it to a close.

Pre-Scribed and Post-Scribed Definitions

The trouble with definitions in teaching-learning for social justice also can be viewed from the vantage of questioning prescribed wisdom. I am drawn to consider the ideas of pre-scription, pro-scription, and post-scription as they relate to definitions in the

experience of teaching for social justice. All three concepts are formed on script, from the French *scribere* and Latin *scriptura*, meaning a "short piece of writing" and "a kind of handwriting." Formulations of script show themselves as scribe (both the person and the action), as well as, scripture (as in a sacred text). A script is, therefore, a piece of writing and a way of writing, and points to the act of writing, the person of writing, and holy writing.

Pre-scriptions "lay down by injunction" a certain way of thinking-being, and are designated for a certain "limitation of time." Perhaps like medical prescriptions, definitions are offered to soothe; after all, the teacher-as-doctor knows best. Students—for better or worse—accept the diagnosis of not-knowing and trust the power of the teacher to name the solution. The experience of teaching for social justice, however, is the development of an informed patient, so-to-speak, an educated citizen who can identify limits of definitions, ask questions, make judgments, and take action. Prescriptions for both teaching and learning are questioned.

Perhaps teaching for social justice is an experience not of prescribing definitions, but rather of offering a pathway to more, deeper, and even conflicting readings of the world. For Morrie, the place of philosophy in the general curriculum is not to foster a detailed understanding of philosophy, although he welcomes and celebrates that possibility. "Rather we are teaching a mode of inquiry that can be used throughout their lives." The prescription is not to memorize Kantian proofs, but rather to question that which is pre-scribed in order to determine one's own meaning and action in the world.

The notion of pro-scribing indicates to "denounce, interdict" and to "post up the name of (a person) as condemned." From one perspective, teaching for social justice

might seem to include the proscription of lived words such as poverty and inequality. And yet, rather than proscribing these lived words as condemned or denounced, those who teach for social justice invite students to hold these words as never before. Definitions in teaching for social justice complicate rather than dictate. In essence, faculty say to their students: "It is not sufficient to denounce poverty, homophobia, or environmental domination; we must examine them in full and question the prescribed ways we have been taught to understand." There may be words and phrases, however, that are pro-scribed after a critical examination reveals a hidden injustice in what seemed a benign phrase. Paddy wagon, white lies, and being gypped, are among the phrases I was once invited to re-examine.

And what about end of a note on the kitchen table, "P.S.: Don't forget to walk the dog." Or, the last line of a letter from a friend, "P.S.: Look for a package that was mailed separately." The post-script is "something added after the signature of the letter." What is the post-script of teaching-learning for social justice? For students it might be the closing paragraph of a paper that summarizes their reflections but also questions their finality. As faculty wrap up a discussion, the P.S. might be a lingering question such as, "How do cultural expectations of work impact how we educate children with disabilities?" The post-script can be understood as a "'refrain-like' structure [that] creates a difference through repetition—returns a question out of something that appears to be an answer" (Ellsworth, 1997, p. 133). The P.S. signifies that we are not honing in on a landing point, but rather that our definitions of living-being for justice are expanding ever-more widely toward both confusion and clarity.

Pre-, pro-, and post-scriptions play different roles in teaching and learning for social justice; however, it is the lure of the prescribed definition that may be most seductive and destructive. “In a classroom in which all is prescribed and known—in which it is declared what a teacher should teach and a student should learn—there can be no teachers and no students” (Block, 1998, p. 15). If all is prescribed, there is no need for a teacher, and the role of the student is not to learn and develop, but to memorize. I now return to the difficulty of naming social justice and its teaching. Perhaps a glossary will help?

An Un-Glossary of Critical Pedagogy

As I cull transcripts, observation notes and written reflections, I search for a glossary of social justice to help me understand the lived experience of its teaching. A glossary, related to the Greek *glossa*, meaning “tongue,” provides a list of specialized language related to a subject. *Glossa* is also an antecedent of glottis, an anatomical term referring to an “opening at upper part of the trachea and between the vocal chords.” In the consideration of glossary, I return to the verbal and physical components of articulation that provided an opening for this chapter.

I record words and phrases that my faculty participants use when naming social justice. Included in the litany are entitlement, boundaries, perception, power, poverty, silence, prejudice, privilege, dominate, care, respect, exclude, spiritual, emotional, and counter-cultural. They are nouns, verbs, and adjectives stating values, positions, and foundations for teaching-being for social justice. As any good student, I turn to an “expert’s” primer for assistance.

Ivory Tower of Babble

Kincheloe's (2004) *Critical Pedagogy Primer*, has the look and feel of a composition notebook, and like a textbook, its wide margins allow readers to write their questions and comments. Periodically the margins are interrupted by the definitions of words highlighted in the text. It seems that hegemony, culture of positivism, and *zeitgeist* are concepts that those concerned with social justice and critical pedagogy should understand. The end of each chapter includes a glossary of new terms. Here we learn of *thing-in-itself* and action research among others. I proceed through this text consuming its brief definitions knowing that they belie the terms' complexity. Wink (2005) cautions a teacher-reader-learner like myself: "Beyond these big words, you will indeed find big ideas" (p. 72). Kincheloe is clear that these explanations provide a starting point for future study—a primer coat of understanding upon which to build deeper and more textured applications.

As I further consider this text, however, I ask myself, "Can you know and name social justice and its teaching without such big words?" After all, teaching for social justice is popular education; it is about accessibility to power, building commonality, and allowing people to name both their present and their future. Emancipatory literacy is even one of the terms Kincheloe (2004) defines. Additionally, it seems as though teaching for social justice may not necessitate a knowledge of this theoretical framework. My faculty participants use very few technical terms related to critical pedagogy, and only two of them mention any considerable reading or study of critical theory.

I am reminded of a psychiatric condition called glossolalia, from the Greek *glossa+lalia* meaning "tongue" and "babble." A person who experiences glossolalia is

overcome with words, cannot stop talking, has trouble connecting concepts to form logical sentences, and creates new words that others hear as unfamiliar chatter. Another expression of *glossa* is gloss, meaning a "superficial lustre." In her own sort of critical pedagogy primer, Wink (2005) admits that the "esoteric and abstract language of critical theorists" (p. 23) can be daunting, and that "the word universe of critical pedagogy is too easily dismissed as jargon" (p. 72). While I am not suggesting that the scholarly writing of teaching for social justice is critical-babble filled with "sound and fury" (Shakespeare, as cited in Faulkner, 1929), I am suggesting that as a specialized language it sounds like babble to some and does not necessarily lead to a deeper interpretation of the lived experience of its enacting.

I find myself entangled in a tension between the theoretical pedagogical framework of critical education and the lived experiences of Ellie, James, Liz, Morrie and Rosalind, as well as other teacher-learners for social justice who offer first-hand accounts. Throughout this phenomenological journey, I have resisted the temptation to use elements of the theory as a scorecard from which to judge the efficacy of my faculty participants. (That would be another kind of study.) And yet, I do find some connections that call to be noted. Just as I suggest that the academy is its own kind of tower of babble, I find myself ensconced in its turret. In returning to my experiences with the faculty, I again remove myself from the tower and, I hope, re-enter the lived glossary of teaching for social justice.

The Disciplines Speak

As I listen and learn throughout the semester, I become more attuned to the particular voices of academic disciplines. In particular, I come to understand the inter-

disciplinary language they exercise. The faculty have either found or created a language of social justice that resonates with their academic training and lived experience. For example, Morrie is a philosopher and, yet, he also speaks from a language of theology and science. Some faculty find within their disciplines a toe-hold for social justice in particular theoretical frameworks. Liz turns to the theatre of the oppressed (Theatre of the Oppressed, n.d.) to create a home for her teaching-being. She is the first to admit, however, that these theories still are considered on the boundaries of the traditional view of her discipline. Rosalind comments that her inter-disciplinary department home of African American Studies supports her application for tenure, but insists that she make her mark through traditional economics rather than the boundary pushing community perspective she offers. Ellie's department reviews her list of publications on the scholarship of teaching and learning and asks, "That's nice, but what else do you have?"

Discipline, from the Latin *disciplina* and formed on *discipulus*, means "branch of learning," "chastisement, penitential correction," and a "system of control over conduct." Connected to discipline is disciple, also formed on *discipulus*, and meaning "learner." In the lived experience of faculty who teach for social justice, the disciplines speak both as a branch of learning and as a force of control and correction. A branch of learning might suggest expansion and growth, an extension from the core that takes on its own characteristics as it grows toward its fulfillment. Ayers (2004), in fact, describes teaching as "an undertaking whose basic structure, root and branch, gestures toward social justice, inviting people to reach, to stretch, to change their lives, and to change the world" (p. vii).

In contrast to the concept of discipline as a branch gesturing toward justice, a system of control defines and enforces limits; it punishes transgressors. This notion of discipline resonates with Foucault's discipline power (Foucault, 1980)—a hegemonic power that maintains the structure of an oppressive status quo. Faculty who teach for social justice often find that the central powers of a discipline must be served first before more justice-oriented or transformative research and teaching can be engaged. How does a faculty member develop a glossary of teaching for social justice within the context of a discipline that can speak from two sides of its mouth? In many ways, these faculty have done what Morris and Doll (2004) suggest: they have become "(un)framed from their disciplines" (p. 84)—balancing the demands of the framework of their disciplines and the cross-discipline and cross-experience teaching and being for social justice.

Plain-Speaking for Social Justice

The experience of teaching for social justice seems to be a complex task of glossary management. Concrete life experiences of injustice and the everyday-ness of systemic and individual oppression must be translated into "scholarly" language in order to gain validity, acceptance, and therefore power. In teaching, the language of the academy is introduced to students and explained in everyday terms and personal stories. And finally, when working in community settings, the vernacular glossary comes to the front. By suggesting the notion of different glossaries, I am not suggesting an inherent hierarchy but rather that teaching for social justice requires the ability to choose the language that will maximize the possibility of communication and creating change.

Students can respond to and assimilate new glossaries into their own word-worlds. Here is an experience from Rosalind's class:

> In the midst of another student's comments, Jody, a Black female student, rushes to the front of the room, her braids bobbing, and emblazones on the board in big letters: "White supremacist patriarchal capitalistic society." She begins to explain each term when a male student groans, "Come on, bell hooks." The classroom erupts in murmurs and laughter. With considerable effort, Rosalind brings them back to their conversation about reparations.

The reflexes of her body and mind articulation suggest that Jody is internalizing and naming a glossary of justice. I must admit my surprise and appreciation of her ability not only to write this phrase so effortlessly, but also to begin to describe it so plainly. I have heard Jody speak before, and I know some of the entries in her personal glossary of social (in)justice.

If she is anything like me, however, Jody could not bring the phrase on the board to the family dinner table, office water cooler, or local gym. These words exclude many people's understanding, and therefore, their participation. Who would want to pronounce their dedication to social justice if they are unable to pronounce its words? After Jody uses those five-dollar words, she begins to describe them in language that speaks not only to the course readings but also to her living-reading of the world. Herein lies the invitation to speak many languages of social justice, and most specifically an invitation to plain-speak for social justice. Shor (1992) proposes the notion of a "third idiom . . . [which develops when] nonacademic everyday speech and academic teacher-talk" (p. 255) meet in critical dialogue. A friend tells me that when he writes for the popular presses, he often imagines his mother reading his words—he wants his "third idiom" to be open to as many people as possible. James and Liz bring their scholarship of teaching and oppression to local school teachers. Morrie has written a book about incarceration <u>with</u> incarcerated men.

Greene uses the term "*heteroglossia*, or multiple voices of the social world" (as cited in Slattery & Dees, 1998, p. 52), to suggest the nature of dialogue in a community that embraces otherness within-and-between people in search of justice and equity. What I have explored here is the heteroglossia that may exist within one entity—the teacher, the student, the disciplines—and the new glossaries that can be explored and developed in the process of teaching-being for social justice. I now turn to an exploration of the lived experience of speaking and being true words.

Speaking-Being True Words

Throughout this phenomenological journey, I am striving to be attentive to the differences and similarities between teaching for social justice and the experience of engaging in its practice. They are slippery distinctions that seem to be more-and-less critical at different points in this exploration. In "Beyond-and-Between Definitions," I share that teaching for social justice is an experience of pressing borders of understanding, defying simplicity in knowing-being, and identifying complexity in our prescribed ways of naming the world. These themes of definition dually explore "What is *teaching* for social justice?" and, "What is the *lived experience* of teaching for social justice?" As the interpretation progresses to the "Un-Glossary of Critical Pedagogy," again, both questions are addressed. The notions of a glossary of the everyday and plain-speaking move me closer to focusing on the lived experience of teaching for social justice.

In this final view of "troubling language," I turn to the experience of speaking-being true words, which I believe, has solid footing in the question of lived experience. Perhaps the distinction between *teaching* for social justice and the *lived experience* of

enacting it is slight. However, "I continue to 'speak' my desire" (Ellsworth, 1997, p. 61) to remain oriented by the phenomenon, to be true to this process, and to honor the faculty who share their time and teaching with me. I clarify this dilemma so that I may be true to my word. With this notation of a certain hermeneutic wandering, I continue.

Being True to Our Word

It is common to say, as I did above, that we hope people are "true to their word." As an idiomatic phrase, being true to our word implies that we keep our promises, that we follow-through with stated plans, and on a basic level, that the words we speak are true, genuine, and honest. In considering the lived experience of teaching-being for social justice, the notion of being true to our word takes a new meaning—a new meaning with worldly stakes. For Freire, "To speak a true word is to transform the world" (1970/1994), and with the speaking of this sentence, freedom, literacy and liberation are forever linked. Body and word are articulated toward justice.

For Ayers (2004), "Teaching is a kind of truth-in-action" (p. vii), and faculty who teach for social justice reflect a conscious attention to living their words, to living with integrity. Integrity is related to integral, from the Latin *integer*, meaning "made up of parts which constitute a unity." Being true to our word as a form of integrity might then mean that the individual parts of our being, our words or actions, work in consonance to craft a whole consistent self being-in-the-world. As with the hermeneutic journey between the whole and its parts, the journey of being true to our word is of back-and-forth reflection, the development of new meanings, and the growth of the whole through the consideration of our parts.

Ellsworth is quick to remind me of the limits of attempting to be true to our word. She explains:

> Any attempt to say who "I am"—to make my language become fully identical with itself and with myself—brings me up against the limits of language, up against the impossibility of language coinciding with what it speaks of, up against the gap between what is spoken and what is referred to, up against language's inevitable misfire. (Ellsworth, 1997, p. 44)

If to speak a true word is to transform the world, how do faculty respond to the inescapable boundaries of language? Perhaps it is the infusion of truth-language into faculty members' speaking-being that enables the conversations of social justice to continue. These true words might be: humility, honesty, flexibility, humanity, openness, learner. My faculty participants hold themselves to high standards in articulating their speaking-being with integrity. They echo the spirit of Greene's statement, "I am . . . not yet" (as cited in Pinar, 1998, p. 1). This brief phrase speaks the truest words of all, and the most integral statement one might make as a teacher-learner for social justice.

"True" words may also come in conflict when the dominant messages of culture clash with the revelations of true words of social justice and oppression that emerge in the classroom. Morrie looks forward to such moments of conflict, because he believes that students possess "a certain vulnerability or flexibility where a key experience, discussion, film or whatever, can angle their social perceptions in a little bit different direction," admittedly, toward justice and equity. Though James would not use these words with his students, he explains that he invites students to examine "the lies that their teachers, and history, and politicians, and ministers have told them their whole lives." James does not suggest that all cultural messages are erroneous, but by enabling students

to question the un-questioned truth of words, he encourages them to make their own decisions.

Middle→Mediate→Meridian

The exploration thus far of articulating social justice in speaking-teaching-being seems to suggest that faculty who teach for social justice often find themselves in the middle, both existentially and physically. One way that this idea is present for Ellie is in the accreditation requirements of her discipline. Characteristics and diagnostic tools for speech and language disorders are taught at the undergraduate level; however, intervention strategies are taught exclusively at the graduate level. As a result, Ellie teaches an interrupted theory-to-practice cycle which, to her, is somewhat nonsensical. Faculty who teach for social justice seem to exist beyond and between definitions, they question a purely positivistic view of the world, and live their teaching-being for justice beyond the campus walls. In the classroom, they recognize tensions between product and process, banking education and engaged education, the work of justice and the sometime-constraints of academia. Theirs is not an experience of either/or, but is the comfort and discomfort of living of an experience of both/and.

This middle-place, however, is not neutral, as in the median strip that both separates and joins two opposing directions of traffic. In the middle space between justice and injustice faculty who teach for social justice are biased toward a lived curriculum that challenges ideas and actions about in/justice. They have power and agency to mediate, to translate, to go between and among words and worlds. Mediate is from the Latin *mediare* meaning “halve; effect by intercession; be an intermediary.” My faculty participants translate back-and-forth the languages of different communities: academia, students, and

popular culture. In their teaching roles, they serve as a conduit through which a new understanding of the world can be encouraged.

In mediating, however, faculty are not splitting themselves in half, although it may feel so on certain days. In the process of speaking-teaching-being for social justice, they are a meridian. Meridian is from the Old French *meridien* and Latin *meridianus*, meaning "midday, point of sun's or star's highest altitude; great circle of the earth or celestial sphere; individual locality." The cycle/circle of the earth and sunrise/sunset emphasizes the fluidity of both/and and the endless journey of the hermeneutic circle and moving horizons. As a meridian, faculty who teach for social justice also experience a "dialectical authority . . . [which welcomes] the importance of opposites and contradictions within all forms of knowledge and the relationship between these opposites" (Kincheloe, 2004, p. 17). The process of knowledge creation and interpretation requires the flowing cycle of the meridian.

The notion of a meridian, also invites connections between holistic medicine and teaching, which is also recognized by Ayers (2004). Meridians are pathways of energy that connect individual functions of the body into an integrated system of mind, body, and spirit; and, traditional acupuncture identifies 14 such meridians that are mirrored on the left and right side of the body (Connelly, 1994). Much of the work of acupuncture is to develop and maintain balance in the energy flowing through the meridians and the essential elements. The process is to seek for balance, wholeness, and holism. Faculty who teach for social justice also comfortably acknowledge the seeming dualisms within education. In doing so, they balance science and art; acknowledge multiple ways and places of knowing; and, emphasize multiplicity and complexity (rather than either/or). In

offering the possibility of social justice, my faculty recognize that both deficiency and plenty can cause imbalance, and communicate the possibility of harmony within the cacophony of an unjust world. Faculty who teach for social justice are not split down the middle; they comfortably, and sometimes uncomfortably, embrace the space in-between as an integral experience of being whole.

Written on the Body and Teaching from the Gut

Although it may be an unnecessary statement at this point in this phenomenological journey, I am reminded, "Pedagogy is never just an affair of the mind but also one of the body and even the heart" (J. Alexander, 2003, p. 163). I am called to explore the body's place in teaching-being for social justice. Often, words provide a starting point for articulating justice; at times, the body leads the dance. At still other moments, word and body seem to act as one, perhaps reflecting Abram's (1996) notion that "We learn our native language not mentally, but bodily" (p. 75).

Brueggmann's and Moddelmog's (2003) commentary on teaching-being and Winterson's *Written on the Body* (1993) offer an image from which I consider the bodily experience of teaching for social justice. The main character in *Written on the Body* has an ambiguous sexual identity. He or she is never named, and the truth of the character's being seems to be housed in the body, to be written on the body. Winterson seems to suggest that who we are resides paradoxically both in the core of our physicality and in the essence of the individual regardless of the packaging.

I am exposed to many expressions of the teacher's body during my time with my faculty participants. Through conversation and observation, I learn clearly of the ways that teaching-being for social justice is written on the body: tears, laughter, bodily

movement, feeling tired, and being frustrated. Prior to this expression, however, is the teacher's body—its age, gender, size, ethnicity, sexual orientation, general health, and physical abilities. As such, teaching for social justice becomes a process of articulating the true words of our being in both our language and our bodies. Ellie's and James' moments of aching stomachs seem to call for special attention in terms of the way that truth is written on our bodies and the way that the stomach responds when our body-truth is challenged or compromised.

Ellie recalls a class session in which the amount of didactic content required for an exam precludes her ability to be more engaging in the class. She is rendered in-place physically behind the podium as well as in-place pedagogically within the structure of diagnostic characteristics of speech disorders. She talks about looking up from the notes and seeing the tops of her students' heads as they struggled to keep pace with note-taking. "I was the most disengaged I can ever remember. My stomach literally hurts when I think about it," she says. In that moment, Ellie's teacher body speaks the truth of her desire to be an engaged and engaging teacher and the external pressure to deny that truth.

James, too, experiences a moment of upset stomach. James comfortably integrates his sexual orientation as a gay man into his teaching-being in the world both as a mentor and a model. He also prides himself in creating a classroom environment in which all opinions are welcome. During one session of social psychology, he and his students are discussing how psychological definitions of sexual orientation impact the legal and human rights of the gay community, such as the right to marry. The majority of students' comments turn to homophobia, conservative interpretations of the Bible, and the demonization of the GLBT community. James' body speaks the true words that his

mouth could not. “I felt literally ill,” he explains. “I am a teacher and a human being. Today I am human first.”

In *Gut Symmetries*, another text by Winterson (1997), the truth that is written on the body is placed in our physical core, the gut, the site of intuitive “gut feelings” and of passionate “fire in the belly.” In Eastern medicine, the stomach is the seat of compassion and sympathy (Connelly, 1994). Abram (1996) offers these thoughts about teaching from the body:

> Underneath the anatomized and mechanical body that we have learned to conceive, prior indeed to all our conceptions, dwells the body as it actually experiences things, this poised and animate power that initiates all our projects and suffers all our passions. (p. 46)

Merleau-Ponty invites his readers “[to reflect on] our experience . . . of inhabiting the world by our body, inhabiting the truth by our whole selves” (as cited in Levin, 1989, p. 136). James’ and Ellie’s aching stomachs are examples of speaking-being true words and true selves in teaching for social justice. In similarly troubling moments, Block (1998) is comforted by Greene’s notion that “the terror [he] experience[s] in the classroom is the experience of freedom and not of inadequacy” (p. 16). The body lives its teaching-being for social justice across the full length of a life sentence.

Embracing a Life Sentence

As I close this exploration of troubling language in the experience of teaching for social justice, the phrase “life sentence” comes to mind. The criminal’s life sentence is the judgment or decision that he or she must spend the remainder of life behind bars, within boundaries defined and controlled by others. A life sentence is a monologue, an autobiography, spoken over many years, and within the confines of four pages-as-walls. Like Sisyphus rolling the stone up the hill only to exert his energy in the same fashion the

next day, the criminal with a life sentence repeats the same simple patterns each day, knowing that the only ending will come at the end of his life. Perhaps the notion of a life sentence speaks differently in light of the lived experience of teaching-speaking-being for social justice.

A sentence, "way of thinking, . . . decision pronounced," is from the Latin *sententia* meaning "mental feeling, opinion, [and] judgement." These etymological roots bring a new interpretation of life sentence that extends to teaching-being for social justice. The phrase "mental feeling" links body and mind in speaking-being the true words of social justice. In conversations with me and with their students, my faculty participants reiterate this connection. The experience of teaching for social justice is also one of embracing a life-long sentence that invites students to compose their own. This life sentence, as van Manen (1991) suggests, is an all-encompassing embodiment and example to others:

> We are all teachers to the extent that we offer children and young people through us, through our cultural life forms, and through our individual personal lives, images of how life is to be lived. (p. 186)

A life sentence of teaching-being for social justice engages our entire selves—body, mind, and (some might say) spirit.

Within the origins of *sententia*, are *parens,* meaning "parent," and *pario,* meaning "bring forth." The underlying references to parenting and bringing forth call to mind the etymological origins of education—one that instructs students in right knowledge and right living (*educare*), and the other that strives to call forth the best in students (*educere*). Sentence, parenting, and bringing forth all suggest a positive interpretation of a life sentence. And, in the living of a life sentence, troubling language, multiple

glossaries, and true words weave together in articulating speaking-teaching-being for social justice. McKnight (2004) reminds me that "*Curricula vita* [is] literally translated as course of life" (p. 105); *curricula vita* offers a clear connection between the life sentence and the journey of curriculum in teaching-being for social justice.

From Currency to Curriculum

As I continue to consider the articulation of social justice and its teaching, the metaphor of language as currency presents itself. Currency, formed on the Latin *currere*, means "a medium of exchange," and is related to current, which means "flowing, circulation, progress." Language may be a symbolic currency, but dollars and cents are tangible currencies that often determine how we experience (in)justice. Money speaks, or perhaps more directly, money gives voice. If so, language as a currency is in short supply in most of society. Social justice sees this imbalance and asks why.

In the language of currency and economics, my faculty participants speak in chorus. For example, Rosalind explains, "I can say with some authority that we should not have poor people, and that it is a choice to have the kind of economic system that sustains poverty." James asks that his students consider how decisions about national defense spending impact the local tobacco farmers whose land borders the nearby military base. These questions and comments are examples of what Morrie describes so well:

> I don't teach it directly, but the Marxist critique of capitalist society is powerful. I would like my students to consider these kinds of questions before they participate with 100% commitment and enthusiasm to the capitalist system.

Faculty who teach for social justice see many of their students as people with sufficient economic resources—people who have the luxury of making a critique of

society and then choosing their actions. The currency of language and a critique of capitalist society also reveal that students are what Morrie calls "alienated labor." As young adults, they are both possessed and dispossessed of currency. A language of social justice can begin to name for students a new pathway of being-in-the-world. A curriculum of teaching for social justice is that which these faculty strive to design.

Only when investigating the origins of currency do I see that *currere* helps to form currency as well as curriculum. In a discussion of curriculum theory, Pinar, Reynolds, Slattery and Taubman (1995), explore "*currere*" (p. 414) as a form of curriculum research that connects curriculum theory and hermeneutic phenomenology. This phenomenological exploration of the lived experience of teaching for social justice reflects many of the aspects of *currere*-as-method. As this exploration of articulating social justice through speaking-teaching-being turns to this second set of themes, I move from a look at *currere* as the root of currency, to a consideration of a lived curriculum of teaching for social justice.

From curriculum's etymological home in the Latin *currere*, meaning "racing-chariot," the concept was eventually Anglicized and came to mean a "course of study or training" in universities. Pinar et al. (1995) expand the meaning of *currere* to the experience of the journey. In this way, curriculum may be seen as a journey to knowing-being. When searching for inspiration, Wink (2005) often returns to a beat-up cassette recording of a speech by Freire. It reminds her of the lived curriculum of teaching for social justice. She quotes Freire as saying, "'Knowing . . . is a kind of adventure'" (p. 87). Riffing on the language, my mind also takes me from the word journey, to sojourn, to

Sojourner Truth—the great abolitionist who boldly asks, "Ain't I a woman?" This simple question forms a curriculum for justice; it suggests a journey toward liberation.

Curriculum is not static; it is not neutral; it asks questions; and, it does exert power. In a hermeneutic sense, the journey of *currere* associates the circular racing course of the chariot with the pathway to deepening and widening ways of knowing-being. What, then, is the journey of a curriculum of social justice? Who or what is its medium of exhange? How does it flow and circulate? The lived experiences of my faculty participants suggest that I explore the themes of positions, scripts, and power in the lived curriculum of teaching-being for social justice.

Vogue: Strike a Pose

Within currency is nested the concept of vogue, which indicates "a course of success, a prevailing fashion." Its German root *wogen* means "to be bourn by the waves." When we are vogue, we are popular, we continue to advance, we are buoyed by a system that supports and sustains those like us. Van Manen (1991) suggests that "Pedagogy is concerned with influencing the influence" (p. 17); "prevailing fashion" and cultural messages are the influences faculty address in teaching for social justice. Talking about social justice is not vogue, my faculty say, and yet, it is through what *is* vogue—current events, popular media, music and fashion—that questions of social justice are posed. Rather than capitalizing on prevailing style and popularity, teaching for social justice challenges faculty to ride against the waves, and to risk their popularity and advancement.

In her song titled "Vogue," pop icon Madonna (1990, track 1) invites us to "strike a pose," to let our bodies feel the rhythm of the music, and in a sense, to be bourn by its

waves and take part in a particular vision of success, beauty, and power. Flowing freely and rhythmically (with our spine articulating), we can imagine ourselves among the litany of powerful and beautiful people that Madonna recites. Paraphrasing Ellsworth (1997), those who teach for social justice might ask their students: "Who does this [song] think you are?" (p. 23). The song thinks that we are well-shaped, well-versed, and well-off; and, if we are not, then certainly we should be striving to be so defined. This is not a hymn of social justice. A hymn of social justice invites a different kind of posture towards teaching and learning for social justice.

Dis/Positions in Teaching-Learning

As Abram (1996) discusses, the "hypothesis of linguistic determination" (p. 91), first articulated by Sapir (1949), simply states that we see and say as we are taught. Where I stand as an educator sets the tone for both the teaching and learning that might or might not be experienced in the classroom. "The difference between teacher and student is a difference of *location* within the pedagogical structure of address that takes place between the student and teacher" (Ellsworth, 1997, p. 62). What is the pose, the position, the disposition of faculty who teach for social justice?

In Liz's introduction to movement class, her dis/position is toward personal involvement, toward being engaged in the movement activities with her students as a model but also because of the community orientation of the course. She asks her students to imagine that they are seven years old and walking through peanut butter, water, and glue; as her students' bodies take the forms of children, she too enters the peanut butter air. Liz's location in the pedagogical structure is one that embraces the risk of appearing less-than-professorial. She is in motion, on the floor, shoe-less, expressing herself bodily,

and welcomes the opportunity for her body to be physically dis-positioned in the teaching-learning environment. Wink also reflects on her role as a model risk-taker in her teaching for justice. Returning to the cassette tape of Freire's speech, she recalls his words: "'We have to bear witness for students. For example, how is it possible for me to speak about risk if students discover that I have never risked. . . . Education is, above all, testimony'" (Wink, 2005, p. 89).

The embodiment of dis/positions in Liz's movement classroom also shows another location from which teaching for social justice occurs. It is a location in the classroom that welcomes personal knowing and academic knowing as equals. Van Manen (1991) shares this disposition toward a holistic approach to learning: "Real learning is never merely intellectual growth: Real learning happens when the knowledge, values, and skills we acquire have something to do with the person we are becoming" (p. 190). In many ways, the faculty who share their time with me share equal desire for their students' personal and intellectual growth.

If we see and say as we are taught, a self-examination of where we stand, where we are positioned, is essential to teaching. Extending that thought, it might be suggested that because teaching for social justice focuses on ways of standing differently in relation to the world, that faculty who teach for social justice engage in a continuous review of their dis/positions. Liz's risk of appearing less-than-professorial, may in fact, represent an approach to become more professorial. She professes her passion, her values, her support of student learning, and her work for social justice. She is professing her *curricula vita*.

Grounded in Curricula Vita

In initial conversations with my faculty participants, I ask if there are any books, people, experiences, etc., that inform their understanding of teaching for social justice. Among their stories, I hear of undergraduate courses in African American literature that awaken a sense of belonging and possibility, of 1960s activism and counter-cultural living, of families past and present, of developing self-identities, and of working in South America. A few faculty mention the cast of critical pedagogy theorists I have met throughout my reading. They also recall professional and scholarly journeys, but their disciplinary journeys are not in the foreground. Their stories are across multiple areas of their living-knowing of social justice largely outside of their lives as faculty.

On several occasions these stories of everyday living and transformation find their way into the classroom. Here, the glossary of teaching for social justice becomes a language of *curricula vita*, which McKnight (2004) reminds us, is translated literally as "a course of life" (p. 105) where course implies journey. The traditional *curriculum vitae* is a summary of educational and professional accomplishments; although it also is formed on "a course of life," it refers to a course of accomplishments specifically focused within academic and scholarly traditions. The *curricula vita* that McKnight proposes embraces the full journey of life and refers to vocation as a way of being rather than a particular professional identity.

McKnight's (2004) *curricula vita* welcomes faculty member's journey of being-in-the-world and being-for-justice. The glossary of doing collaborative theatre in high schools is particular to Liz; the glossary of Buddhist meditation is specific to Morrie; the glossary of recovering from alcoholism is Ellie's to tell. This trend continues throughout

the literature. In my own reading, I see Wink's (2005) glossary of teaching English as second language, Kumashiro's (2004) glossary of his Peace Corps experience, and Kuppers' (2003) glossary living with a physical disability.

On the face, these may not seem to be glossaries of critical pedagogy or of social justice, but as language-in-action they are just that. Freire's (1970/1994) campaign of literacy begins with the oppressed naming their own world with their own terms, language, and glossary. Expert languages and basic illiteracy are complicit in maintaining oppressive structures. The glossary of *curricula vita* opens the door for faculty to show their teaching-being for justice, which in turn, invites students' to engage in personal examination through which justice may begin its naming. For example, Rosalind shares with students how her work for a national youth and anti-poverty advocacy group informs her passion for teaching about policy. Upon this listening, a student may ask himself, "What does Rosalind's story invoke in me? How might it help me understand policy, my place in the world, and my identity as an African American male? What is my response?"

Where Do We stand?

The week following the first presidential election debate, the classroom is abuzz with commentary. James incorporates this energy into a discussion of how psychologists code behaviors for research in a way that permits replication and resists misattribution. James and his students view a clip of the debate while attempting to formulate behavioral codes. Devising concrete physical indicators for concepts such as honesty, empathy, and leadership is seemingly impossible, and the students also recognize that the facts of each candidate are true in one way or another. James offers these thoughts:

> Fact-checkers can support the so-called truth of both Bush's and Kerry's statements. It all comes down to your values. No objective information will make the decision for you. You will have to decide whose values resonate with you the most.

Rationality takes students to a place where values and ethics become the basis for our living-being. The Latin *valere* meaning "to be strong, healthy, and effective" finds expression in the words value and valor. To value something is to assign worthiness relative to other things. What worth do we assign to different people in the world? To one type of work over another? To humans in relation to animals? Social justice asks these kinds of questions of teachers, students, and citizens. When value and valor are combined, to be a person of valor indicates that one has "courage in conflict." No matter what knowledge people have, economic power they amass, or language they finesse, social justice demands that they assess their values and muster the courage to speak and act in ways that promote justice. Justice-minded people place their economic resources, physical posture, and moral force in a new direction.

Faculty and students are asked to strike a pose, take a stand, and move forward. Whether they teach psychology, philosophy, language physiology, literature, policy or dance, the underlying subject is one of justice, which often shows itself as an exploration of values and living an ethical life. Goodman and Teel (1998) suggest, for example, that it is not necessary for all of us to know science, but, "It is crucial for everyone to seriously contemplate who we are as individuals and as a culture" (p. 69). The language of social justice asks: Where do you stand in relation to the environment? Where do you stand in relation to poverty? Where do you stand in the face of racism, homophobia, and sexism? Where do you stand on war? Ellie says of her students, "I don't want them to

walk through life looking at their feet." She desires that their posture be open, eyes seeing and receiving, hands and hearts extended.

A Call for Authors

Those who teach for social justice suggest that by questioning authority, students can begin to articulate their values in ways directed toward equity and justice: they can respond to a call for authors. Sometimes the experience of authorship is quite literal. Rosalind offers this experience:

> During the debriefing of a documentary about the 2000 presidential election, I sent two journals around the room. The blue journal was for them to put down what they learned or feelings they had in response to the film. The white journal was for them to talk about any behavior they would change as a result of seeing this film.

This journal experience combined with other classroom activities literally and metaphorically invites students to re-write their lives, and to claim authorship of their actions and beliefs. As van Manen (1991) suggests, "Pedagogy may thus become the impetus for political thought and action" (p. 212). Rather than simply a clarification of values, which implies the clarity with which we understand them, an articulation of values mandates that both our language and our bodies reflect our beliefs. Many of Rosalind's students report that they decided to vote after this particular conversation.

Words without actions are hollow; a revolutionary script languishing on the page does not bring about change. Teaching for social justice invites students to become authors of new scripts told from the perspectives of the less powerful, whether they are people, systems, or the natural world.

Flip the Script

Although an earlier section of this chapter addresses many variations of "script," I arrive at another connotation of script that speaks to the "performative" (Ellsworth, 1997, p. 137) nature of pedagogy: its stage, players, images, and techniques. The idea of script, theater, and curriculum emerges from a classroom experience:

> It is the day after the November 2004 elections, and students are discussing its outcomes—more specifically, they are sharing their disappointment, fear, and concern. The students ask, "How can the poor vote Republican?" "How could the Democrats lose their fight, lose their rhetoric?" "Why are conservatives the only ones who can talk openly about faith and values?" "Did you read the Patriot Act; it's positively frightening?" After a flurry of questions and comments across the entire room, a new question arises: "What can we do differently next time?" From the corner of the room Justin offers three short words, "Flip the script!"

Although I instinctively understand Justin's intention, the phrase, "Flip the script!," has stayed with me these many months. What is the script, who writes it, and what would it mean to flip it? Intuitively, I sense that these questions belong in an exploration of the lived experience of teaching for social justice.

The Capital "S" Script

The Script, if it were to have a capital "S," is the story of the world as told by those in power and solidly from their perspective. Post-modernists might call this a master narrative (Feinberg & Soltis, 1998). The Script that the United States currently enacts links words so tightly they seem synonymous: democracy-capitalism-freedom. The Script claims to know what is best and asserts power over the natural world. The Script names what is right and good, art and science. The Script is designed to create mystery among those who serve as its supporting cast(e); through this mystery, those who control the script maintain their mastery. The Script is, well yes, scripted—a story that is

enacted without much consideration by people of the consequences or alternatives; the language of the Script is unquestionable.

The intrepid teacher Ishmael leads his pupil in an excursion into "the Script" by questioning what he calls the story of "how things came to be this way" (D. Quinn, 1992, p. 43). Ishmael invests himself in helping the pupil craft a new story of living for social justice. He invites the pupil to speak and be among the "leavers" (p. 38)—those who respectfully embrace humanity's place in the life-cycle of the natural world—rather than among the "takers" (p. 38)—those who see humans as above the laws of nature. In order to arrive at such a moment of choice between being a leaver or a taker, Ishmael and his pupil interrogate the story of "how things came to be" as both an oral and written tradition. "Who? Why? How?" are one-word questions that begin to unravel a story of which the pupil was previously unaware.

Wink (2005) offers a cycle of critical pedagogy in which we "learn, relearn, and unlearn" (p. 17) ways of knowing and being in and with the world. The Script became imprinted on us without our knowledge. It is only through its "flipping" that we begin to identify the soliloquy of power, to see who can participate and who must observe, and to identify the roles we desire and those to which we are designated. Social justice asks: Who is the author of the Script? Who is prevented from composing and inventing? What does the story tell and not tell? Author comes from the Middle English *autour*, meaning "originator, inventor, composer of a book." Teaching for social justice is an experience of inviting young authors to confront this script, deconstruct its plot, characters, language, and scenery, and begin to craft an alternative script that tells a story of justice and

transformation. The Capital "S" Script not only defines power and privilege in society, it also influences curriculum in a very direct way.

Con-Scripted Curriculum

In the earlier exploration of disciplines speaking, the power of the disciplines to direct scholarship and teaching shows itself very plainly. In similar ways, the curriculum for these disciplines is somewhat conscripted. Some might say that this provides knowledge of the basics: central theories of human development, principles of economics, the physicalities of language production, history of dance, or the foundations of philosophy. These basics, however, constitute a conscripted curriculum. Conscript is from the Latin *patres conscripti,* "fathers elect," and suggests enrollment by "compulsory enlistment." Conscript also is formed on the Latin *con+scribere*, meaning "to write," and as shown in an earlier section, within *scribere* is a connection to "scripture." This suggests that there may be a Capital "C" Curriculum to match the Capital "S" Script.

During my semester with Ellie, she is infusing a service-learning component into a required course about diagnosing speech and language disorders. The conscripted curriculum is immense and absolutely required if her students are to pass their certification exams and/or successfully progress to graduate school. Despite the challenge, Ellie seeks to engage her students with "real people" in the "real world." In the process, she revises assignments, creates classroom time for interactions, and opens conversations in writing and in person about the meaning of their work with children and adults with disabilities. Questions of justice and meaning, however, are wedged within a very tightly-conscripted inflexible course. Often this renders the students and Ellie

overwhelmed. Were Ellie not enlisted into such a required curriculum, just a few changes would have more easily created a space for questions of justice and meaning.

Another type of conscripted curriculum dictates not only the didactic content, but also the voices that are permitted to speak it. S. Alexander (2003), a literature instructor, talks about her approach to the conscripted curriculum in this way: "In my teaching I . . . aim to de-center the center, an 'all-White womanless curriculum'" (p. 105). In James' psychology research methods course, he searches for articles that represent research questions and populations that address issues of social justice and press the borders of traditional psychology. For Liz, teaching courses in African American studies and women's studies provides direct entree for new voices—and yet, in some situations, marginalized voices are segregated in the curriculum rather than given a place in the typical syllabus. The so-called conscripted curriculum is not all bad, rest assured. Morrie is quick to remind me, for example, that a study of classical philosophy can provide a framework for inquiry that is applicable across the lifespan.

The lived experience of teaching for social justice entails questioning the dominant script of society in the midst of a curriculum that often is controlled by others. When I write about teaching for social justice in these terms, it seems that flipping the script is a delicate, as well as ongoing task, one that requires stamina, support, and a good amount of improvisation.

Improvisation

Perhaps an opposing experience of a conscripted curriculum might be the experience of an unscripted curriculum, what might be called a curriculum of improvisation. In a general sense, improvisation is part of every teacher's life. Van

Manen (1991) explores what I call a curriculum of improvisation in his reflections on course planning. He suggests that planning is more than designing "an inflexible script. To plan is to think through, to anticipate, to imagine how things might go, how these children might experience or see things" (p. 188). Van Manen's notion of "tact" (p. 125) is one way of responding to the improvisational character of education. Among many qualities, tact is a disposition toward educating students that does not rely solely on the teacher's ability to transmit information, but rather on the teacher's engagement in each student's process of being and becoming.

Armed with idiosyncratic props and a surprise scenario, the comedy improvisation cast members perform on-the-spot, weave fabulous tales, use the props, and make us laugh in the process. A curriculum of improvisation is not designed for comedic entertainment, although, as Rosalind laughingly recalls, "Sometimes I know that I bombed and I have to laugh at myself afterwards." Improvisation is from the Latin *improvisus*, meaning "unforeseen," and formed on *im+provisos,* which refers to a lack of provision or the limit of what has been provided. Improvisation in teaching for social justice calls faculty to the unforeseen possibilities of the teaching moment and to go beyond the limits of traditional pedagogy.

Ellsworth (1997) has her own way of reflecting on un-planning and improvisation in teaching and learning.:

> [Messiness] is *exactly* what most educators stay up late on school nights trying to plan *out* of the next day. Classroom acts and moments of desire, fear, horror, pleasure, power and intelligibility are *exactly* what most educators sweat over trying to prevent, foreclose, deny, ignore, close down. (Ellsworth, 1997, p. 46)

Ellsworth's response is "to play in and with this mess" (p. 46) and to invite others into the process. In teaching for social justice, improvisation is not just the skill required to keep

the conversation moving, the ability to bob-and-weave through the throws of a difficult class session. Rather, it is a disposition toward the unknowingness of teaching and learning.

When power is shared, the taken-for-granted is questioned, the teacher is not the seat of absolute knowledge, and improvisation is often a teacher's approach to teaching and learning. Ellie's experience of service-learning curriculum infusion illustrates the underlying improvisational quality of teaching for social justice. She asks: "How do I get them where I want them to go when *I* don't know where I want them to go?" Ellsworth (1997) might answer Ellie, and other teachers for social justice, with this question: "What if the relation between curriculum and students were graphed as oscillations, folds, and unpredictable twists, turns, and returns?" (p. 50). The improvisational poses of teaching for social justice answer the call to teaching in a straight line with articulated movement.

As a performing artist, Liz understands the physicality of striking a pose against convention. In a recent production she performs a self-composed dance piece about homelessness. On the stage she takes a stand in real and metaphorical ways. Liz reminds us that teaching-being for social justice is not just about crafting a curriculum that raises questions about justice and equity, or striking a pose in word and body, but teaching-being for social justice is putting that pose into action toward changing the world.

Reading the Word—Reading the World

In *Literacy: Reading the Word and the World*, Freire and Macedo (1987) offer an understanding of liberation as the development of a literacy that involves reading the world as we experience it, as well as, reading the word as it presents itself on the page. For example, Salvio (1998) invites a new reading of the word and world in her

undergraduate course in the foundations of reading instruction. After reading *Krik? Krak!* (Danticat, 1991), a challenging set of stories about diverse women in New York City, Salvio (1998) asks her students to consider:

> What is this text asking of you?
> How has your world changed upon your reading of this novel? . . .
> How has your public life been affected by this private reading? (p. 115)

In this written assignment, and through delicate-powerful classroom exchanges and group montage projects, Salvio calls her students beyond reading the world here, and the word there, to a way of reading that juxtaposes the world and word and puts forward new meanings.

Freire and Macedo (1987) assert, "Reading the world always precedes reading the word, and reading the word implies continually reading the world" (p. 35). We name our world through our experiences in the world, through the act of perception and interpretation, and thereby name moments and structures of domination. Taking a cue from Levin (1989), we engage in "new processes of languaging—processes rooted in, and channeled through the body of our experiences" (p. 174). With a new world-based language comes the power to participate in a cultural practice that opens a pathway to transformation. This pedagogy of literacy and liberation, therefore, engages the teacher-learner in a cycle of reading and interpretation—a cycle that, for Freire and Macedo, leads to action, and could be interpreted as the hermeneutic circle.

The Real World/Word

In the early 1990s, Music Television (MTV) inaugurated the genre of reality television with its premier of "The Real World," a show which brings together a group of seemingly different young people and follows their living and working together for a

season. “The Real World” and its television successors serve as reference points for students’ conversations on topics such as relationships, career development, and ethical behavior. Shows of this genre, however, beg the question, “What is the real world?”

Worlds and words are connected in Wink’s (2005) *Critical Pedagogy: Notes From the Real World*. The real world, it seems, can provide a text for teaching-being for justice. In the tradition of problem-posing critical education (Freire, 1970/1994), teaching-being for social justice is often an experience of more questions than answers. Block (1998) suggests that students “desire not to question, but merely to answer” (p. 17). This may help faculty who teach for social justice understand some of students’ resistance as they collectively begin to unravel the “real world.” The world is not all that we have known it to be; a new reading and a new naming are required.

Experiencing, Naming, and Knowing

The langauge of social (in)justice suffers a cleavage between word and world. As Abram (1996) recounts, current forms of language are a result of a deterioration of the relationship among experiencing, naming, and knowing. In its earliest forms, language is picture-words that represent concrete experiences; for example, a picture of a buffalo represents an actual buffalo. With the development of the modern alphabet, however, written language becomes a theoretical language, one that assumes a theoretical meaning to which picture-words only point. As a result, Abram concludes, the written language that we experience in modern Western cultures promotes “a massive distrust of sensorial experience while valorizing an abstract realm of ideas hidden behind or beyond sensory appearances” (p. 72).

Teaching for social justice invites a reconnection between experience and naming. Some faculty build this reconnection through experiences of learning in place and learning in person such as at the clinic, with disabled children, and in the wildlife refuge. Experiential education as promoted by Dewey (1938/1997) links word to world through a cycle of theory-to-practice and the promotion of students as engaged citizens. As Wink (2005) asserts, "*Experiencing* is different from *knowing about*" (p. 101).

Students often apply their own worldly experiences to the theoretical words in the classroom. The following experience happens in Rosalind's class:

> Rosalind and her predominately African-American students are talking about the benefits and shortcomings of federal affirmative action policies. In addition to discussing the texts, some students discuss themselves or family members as "victims" or "products" of affirmative action. One student asks his peers, "How many of us would be here without affirmative action?"

This student clearly links reading the world with reading the word and challenges his fellow students to do the same. Rosalind allows the flow of conversation to visit these more private texts, asking questions along the way, and ensuring that every student who wants to speak gets the chance. The un-common nature of their readings adds texture to the meaning they begin to make together.

To Interpret, Not Stand Under

> Ellie and her students are trying to define a language of learning disabilities and language development. She follows a detailed handout and refers to a PowerPoint presentation as she describes behaviors that indicate certain disabilities. After about 15 minutes of lecture, she shows a film in which students can see these behaviors and characteristics in living color.

I am overwhelmed by the data that these students will memorize; my eyes glaze over at the seeming impossibility of then translating that knowledge into diagnosis and treatment. The lists, the pictures, and the charts, in the end, however, prove to be

inadequate representations of reality. “A kid will never show these characteristics as cleanly as they appear on this page,” Ellie explains. The students must learn how to perceive them in the children they encounter. Perception is a “dynamic blend of receptivity and creativity” (Abram, 1996, p. 50). Reading the words of learning disabilities must be combined with reading the world of those who experience it—and asking the children to share the world they read, too. This takes more than understanding; however, this type of knowing-being invites interpretation.

Ellsworth (1997) proposes the following exchange between teacher and student to show the distinction she draws between interpretation and understanding:

> “Do you understand?” . . . “Yes, I have stood under, I have taken your perspective upon myself, I can reflect it to you now in a way that you will recognize and expect—no surprises.” (Ellsworth, 1997, p. 92)

Understanding suggests that the pupil stands-under the named knowledge of the teacher, or in other words, that the student is the recipient of a banking education. Interpretation, on the other hand, both permits and demands a more active role from the student. Dewey’s insertion of reflection into the cycle of experiential education echoes this concept of interpretation. Goodman and Teel (1998) learn from Dewey, “We do not merely react to external stimuli, but rather *interpret* this stimuli, and then we act upon our unique interpretations; not the stimuli itself” (p. 66). Reconnecting the word and the world involves experience, naming, and interpreting—over, and over again.

Although some students resist the notion of interpretation rather than an unthinking application of knowledge, it entices others because of the freedom it avails. I think that the enjoyment I experienced in my undergraduate English literature studies was based in the open-endedness of interpretation, what I might call now a Gadamerian

orientation to literature education. I was invited to engage in conversations with texts and to interpret them through the lens of my current knowing. Interpretation involves activity rather than receptivity in the process of knowing. The experience of teaching for social justice is one of inviting interpretation, as well as inviting students to own their interpretations-in-progress.

Owning Partial Knowing

In Ellie's multicultural communication class, the following exercise initiates a process of reconciling the word and world which also highlights an invitation to owning our partial knowing:

> I put around the room all these different posters with open-ended sentences. "White men are . . . ; teachers are . . . ; Arab women are . . . ; Jewish people are . . . ." The students make their way around the room writing their answers on the posters. They always ask, "Does it have to be what I believe, or just what I've heard?"

By filling in the statements, students begin to name what has most likely been previously unconsidered. Using the cover of "just what I've heard" permits students to name assumptions and prejudices without claiming them as their own. This poster exercise, however, is just the beginning. They learn as Greene (1978) reflects, "Reality . . . is an interpreted [reality]. It presents itself to us as it does because we have learned to understand it in standard ways" (p. 44). So begins the process of articulating a new story of being-in-the world. As Ellie and her students spend more time together, students begin to claim their language and claim the story they previously accepted without question.

Reading the world and reading the word is not a static process, unchanging and halting, but it is an ecstatic one. Ecstatic refers to ecstasy, "an exalted state of feeling," but is also related to the Greek phrase *existanai phrenon*, meaning "drive out of one's

wits." Again, I am reminded of the both/and of hermeneutics and of teaching for social justice. What is the lived experience of walking such a fine line of articulation, interpretation, joy and angst?

Walking the Road of Teaching-Being for Social Justice

This chapter has taken me on an exploration of the articulation of social justice through speaking-teaching-being. What starts with the jitterbug, opens a journey through language and naming, the lived (and sometimes limiting) curriculum, and finally to reading the world and word. At every turn, the notion of teaching-being for social justice connects word, with world, with work. This chapter ends its journey, the *currere*, by exploring another connection between words and movement in teaching-being for social justice.

The phrase "make the road by walking" (Machado, 1982) is used by Freire, Horton, civil right activists, and others working for justice. In this phrase, Socrates, as well as Freire, comes to presence. Though it may be argued that both of these educators are revolutionaries who challenge the status quo and invite a more vibrant and just society, their ways of walking the road surely are different. In seeing these teachers walk their roads, perhaps I will gain insight into the faculty experience of teaching for social justice.

With Socrates

The experience of body and mind in motion during the teaching-learning process is what some might call the Socratic method. Law school dramas, such as "The Paper Chase," present a Socratic method of quick-fired questions, smartly-worded rebuttals, and a seeming desire to set students off-balance rather than to help them establish a

footing. At one point in our conversations, Rosalind suggests that she uses "the Socratic method," although her classroom does not contain any resonance of the fast-and-furious clever repartee or anxiety of "The Paper Chase." Hers is a classroom environment of questions and answers that open rather than close, followed by more questions and more answers, with no seeming end in sight. Would Socrates be pleased with her efforts?

As traditionally understood, Socrates gathers citizens into the public places of Athens to lead them in questioning their own fundamental beliefs and actions, and those of the polis. Here, Socrates connects word and world, though only in connecting the notion of citizenship with the place of the city. Abram's (1996) exploration of Socrates' teaching suggests that although Socrates taught in the physical spaces of the city, by and large, he did not draw from the physical realities surrounding him in the process of asking questions and creating meaning. Socrates' goal is to develop theoretical forms that exist beyond specific realities. This view of the Socratic teaching method suggests that the roads, the public squares, and the parks were merely stages for intellectual interactions rather than seats of wisdom or texts for consideration.

Abram (1996) proposes that the *Phaedrus* (Plato, in Thompson, 1973) may be an instance when Socrates begins to entertain the wisdom housed in animals and trees. The *Phaedrus* is Socrates' attempt to reconcile the wisdom of ideas with the wisdom of the natural world—what Shor (1992) might call the balance between "philosophiz[ing] experience while experientializing philosophy" (p. 255). In the *Phaedrus*, perhaps we meet a Socrates, and a Socratic method, that speaks to the lived experience of teaching for social justice. In doing so, we can embrace both the Homeric understanding of wisdom as "invisible breath" (Abram, 1996, p. 113) and the Platonic sense that wisdom is

"the literate intellect" (p. 113). Those who fully articulate teaching-being for social justice experience lived learning as both wisdom of the nature-body and of the mind. Here, the notion of peripatetic is helpful in understanding Socrates, Freire, and others who teach for social justice

With Paulo Freire and Company

Socrates' teaching often is called peripatetic, formed on the Greek *peripatein*, meaning "walk up and down" and "beaten path." Echoing Casey's (1993) emphasis on the place-world and Greene's (1978) *Landscapes of Learning*, the peripatetic teacher does more than just wear a pathway in the classroom carpeting, she takes her students into the commons, leads them on walks and readings to new places, engages all the senses, asks and answers questions. Again, the hermeneutic circle of understanding is referenced, as well as the journey of curriculum. A peripatetic teacher walks a path between and among the many aspects of a lived world and lived language, and in doing so invites students and themselves to deeper knowing-being. The peripatetic teacher articulates, in the best sense of the word. So too, those who teach for social justice.

For some, the peripatetic journey of teaching for social justice takes the form of embracing the spaces between expected definitions or locations of knowing-being. Greene (1988) asks, "How much does [the possibility of freedom] depend on the integration of the felt and the known, the subjective and the objective, the private and the public spheres?" (p. 79). The question, of course, is rhetorical, because Greene's writing and teaching forge a connected pathway between polarized concepts, much like Liz's teaching-being addresses the disconnect between body and mind. Embracing "fluid

positionings across these either/ors" (Ellsworth, 1997, p. 176) enables both teachers and students to re-view their construction and meaning.

In Pautz's (1998) reading of Greene, she learns that "It is just as possible to imagine the oppression of others as it its to imagine their freedom and emancipation" (Pautz, 1998, p. 36). The journey in-between in teaching for social justice is one between the realities of oppression and a new world envisioned and under-construction. Ayers sees teaching as the ability to draw a bridge between the present and the future. He explains, "The teacher beckons you to change your path, and so the teacher's basic rule is to reach" (Ayers, 2004, p. 13). He also suggests that teachers must be synthesizers of multiple forms of knowledge rather than masters of "disconnected tasks" (p. 84).

Teaching for social justice requires movement—a journey, a pathway, the development of new connections and new languages. Teacher-scholar-activists throughout this text speak to a new notion of peripatetic. In it body and mind are joined with elements of personal identity, story and world-words to create a teacher for social justice who is engaged in the journey of knowing-being both <u>with</u> and <u>for</u> his or her students and the world beyond campus. The new peripatetic represents a link between Socrates and Freire in making the road by walking. In doing so, I return to the five faculty members whose lived experience provides the text for this phenomenological exploration.

With Liz, Morrie, Rosalind, James, and Ellie

Taking a cue from Thoreau's existential wondering and wandering at Walden, Block (1998) suggests, "One must be free to first engage in the walk. The teacher must be an active walker" (p. 19). Liz feels her feet across the stage and in conversation; Morrie is

well-grounded as part of the living-being earth; Rosalind forges a new pathway through economics; James steps across a campus where he is mentor, friend, and scholar; and, Ellie walks side-by-side with her students as they explore the nature of social justice and communication in a diverse world. “It is a process of awakeness of one’s whole experience: of sights, sounds, scents, indeed, the sensuality of life” (Pautz, 1998, p. 31).

In *Leaves of Grass*, Walt Whitman (1855/1992) implores his readers to engage in the business of living in a particular way, that I suggest, reflects the actions and attitudes of those who teach for social justice. Amidst Whitman’s suggestions, he instructs that we love animals and people equally, stand up for the weak, question authority, and live fully in the richness of the world and all its peoples. Those who heed this invitation will experience a full articulation of mind, body, and beliefs. If you do these things, Whitman concludes:

> Your very flesh shall be a great poem and have the richest fluency not only in its words but in the silent lines of its lips and face and between the lashes of your eyes and in every motion of your body. (p. vi)

I have not found a more beautiful interpretation of what I experience in the faculty who shared their semester with me. Their bodies and their words articulate in consonance. They live their word-worlds as teachers and learners for social justice. I now turn to explore what occurs between the lashes of their eyes.

CHAPTER SIX:

STAYING AWAKE THROUGH A REVOLUTION—

TO SEE(K) AND ATTEND TO TEACHING AND SOCIAL JUSTICE

Articulating teaching-being for social justice begins with the body-in-motion, and reveals itself to show a full sensual experience of the world and of teaching. Through the orienting image of articulation, I explore language, curriculum, reading the word-world, and being in the world for social justice. This chapter begins with a focus on the eyes: both when they are closed and dreaming, and when they are open and seeking. As I journey through the chapter, I explore taking attendance and being attentive, seeking social justice in darkness and light, and serving and sustaining a vision for change.

To open this exploration of see(k)ing and attending in teaching for social justice, I turn to Martin Luther King, Jr. who lived teaching-being for justice. He knew the importance of experience, story, lyricism, and movement, and he accepted the risks of asking questions, taking a stand, and challenging authority. In his last Sunday sermon prior to his assassination, King (1986) calls the congregation to avoid the perils of Rip van Winkle who sleeps his way through world-wide change. King preaches:

> One of the great liabilities of life is that all too many people find themselves living amid a great period of social change and yet, they fail to develop new attitudes, the new mental responses—that the new situation demands. They end up sleeping through a revolution. (p. 269)

King asks that we engage in revolution—that we articulate our beliefs, learn to think critically, and take action on behalf of the poor and marginalized. Like those who teach for social justice, King invites people to see with new eyes, and in the words of Pautz (1998), to "transcend the taken-for-grantedness which is imbedded in each of us" (p. 32). King is acquainted with dreams, but he also knows about being awake and

see(k)ing. As Connelly believes, "When we *see* we take into ourselves information which we use as a guide for what we do, and how we think" (p. 25). With new eyes, King's listeners envision and work toward a desegregated south, the end of poverty, and a return to peaceful days. Faculty who teach for social justice invite similar seeing and re-visioning.

The lived experience of teaching for social justice involves remaining awake to a societal revolution that seeks justice, a revolution in teaching and learning, and an evolution of teachers and learners themselves. In my ongoing reading, I learn of Greene's (1978) notion of "wide-awakeness and the moral life" (p. 42). In following Greene's suggestions, wide-awake faculty engage students in questions about their deepest concerns; they challenge tenure and promotion systems to be more inclusive of community-based learning and scholarship; and, they boldly invest their full authentic selves in their teaching-being for justice. Greene (1978) emphasizes the "connection between wide-awakeness, cognitive clarity, and existential concern" (p. 48), and has no doubt that wide-awakeness can help young people "pose questions with regard to what is oppressive, mindless, and wrong" (p. 51). James' attention to critical thinking and Morrie's desire to provide a framework for taking up questions of the good life resonate with Greene's hope for wide-awakeness.

Levin's reflections on vision and listening also enlighten this exploration of see(k)ing and attending to social justice and its teaching. In introductory comments in *The Philosopher's Gaze* (1999), Levin wonders about the way in which a philosopher is "touched and affected by the suffering he sees" (p. 4) in the tears of another. He suggests that perhaps the philosopher possesses an "irrepressible compassion" (p. 4) that has not

yet been fully invited to show itself. What I hear in Liz's voice is this irrepressible compassion. In *The Listening Self* (1989), Levin invites a consideration of emancipatory listening to the world: "To what extent has our collective deafness itself been responsible for . . . misery and suffering?" (p. 85). Rosalind invites a new listening to the media, and Ellie facilitates for her students a listening-with children with disabilities.

Philosophers, as well as faculty who teach for social justice, consider how to see and show their care of the world. The desire to be wide-awake and to attend to teaching and to justice invites questions of seeing, listening, and response. Making my way into this chapter, I begin with an exploration of attending.

Taking Attendance and Being Attentive

> Regular attendance is required. Students are responsible for any class work done or assigned during any absence. Three unexcused absences will drop your grade by a full letter score. Four unexcused absences will drop your final grade by two letters. Five or more unexcused absences equal failure. (Liz's syllabus)

Students often are familiar with the above notion of attendance. They understand that physically being in the class is important, and a faculty member's actions in the classroom support the importance of being-in-place. The language used to describe this requirement is somewhat jarring. Even the addition of it into the flow of the text may stop the reader short, interrupting the otherwise exploratory and lyrical tone of this text. Though the syllabus is a sort of contract between the student and the teacher, identifying the responsibilities of each, the description of attendance requirements speaks differently. Expectations about attendance, such as Liz's above, are not uncommon among faculty of all persuasions. Unfortunately, coercive or punitive means are typically part of the process.

The routine of taking attendance is a familiar scene during my classroom observations. Rosters in hand, the faculty call students' names, and students nod or wave in reply. Physically attending class is part of the educational process; however, the importance of attending class lies in the possibilities it creates for learning. The root of attend, the French *attendre*, means to "take care of, wait upon; to be present at." In taking attendance and calling students to attention faculty invite them to approach the course and their time together with care, to offer a humble mind, and to be present.

There is a difference between attending class and being attentive to a course—between being present and having a presence. It is the latter sense of being attentive and having presence that faculty strive to achieve. Rosalind explains, "If students do not come to class, they won't get the dialogue. They miss the new perspectives that emerge. You don't get the full course if you don't attend." In their syllabi, my faculty extend the notion of attendance to suggest a way of being in the classroom. For example, Ellie notes that students should be "patient, respectful, open-minded." And, Morrie adds, "There are no 'bad' questions or comments. All participation is valuable and valued." Before moving into other ways of seeking and attending to teaching and to social justice, I begin with the eyes—an initial sign of wide-awakeness to teaching and learning.

An Examination of Eyes

The importance of eyes and of seeing is easily apparent in my experiences with James, Ellie, Rosalind, Morrie and Liz. According to Levinas (1961/2000) to attend is essentially a human relationship: "Attention is attention to something, because it is attention to someone" (p. 99). My faculty participants meet their students eye-to-eye in conversation; they attempt to arrange classrooms to facilitate eye contact, and they use

visuals to elucidate understanding. In these ways, seeing is a physical activity as well as a relational one, and I am drawn to consider the role of eyes in the lived experience of teaching for social justice.

Eyes wink, stare, close, and cry. The pupils open and constrict as they monitor levels of light in the environment; blinking eyelashes keep our eyes clean and moist. In the process of seeing, we decipher color, texture, and distance. A complex pathway of nerves and electricity enable the eye to name what it "sees." Some physical attributes of the eyes can be changed through corrective lenses or colored contacts; other conditions limit our physical seeing entirely.

Eyes do more, however, than perform the physical functions of gathering data that are translated into vision. "Vision . . . is also a capacity, a potential that can be developed and realized in a number of ways" (Levin, 1997, p. 8). As elements of the lived body, the eyes are gateways to lived relationships. By gazing into another's eyes, I can begin to understand him or her, and I place myself in the possibility of being seen and understood by the other. Together, we see and experience emotions such as love, wonder, anger, confusion, delight, and frustration. Levinas suggests that "ethics is an optics" (1961/2000, p. 23), that in seeing the Other we enter a relationship grounded in moral and ethical concerns. In engaging in this research I, too, enter a moral and ethical relationship: with my faculty participants, with emergent themes and meanings, with the experiences of my turning to the phenomenon, and with potential readers. In the interest of ethical optics, I turn to my own "I" examination.

My Own "I" Examination

As the researcher on this journey, I feel called to step back and consider my own attending to the process of meaning-making. The exploration of themes thus far reveals the complexity of plumbing the experience of teaching for social justice. The pathway and the phenomenon shift from cloudy to clarity and back again. I return to the index card that is taped to my wall and prompts this journey. It reads: What is the lived experience of teaching for social justice in the context of higher education? Early in these pages, I blend teaching with being to form a concept of teaching-being for social justice that clarifies the consonance between being-in-the-world and being-in-teaching. Teaching and being are different, and yet are not; therefore, some understandings of teaching for social justice evolve from lived experiences that may be out of the direct world of teaching.

Then, there is the temptation to invest my energy in simply naming teaching for social justice. The opening chapters attempted to address teaching and justice separately; however, my experiences with Liz, James, Rosalind, Ellie and Morrie suggest that this separation is tenuous at best. The lived experience of teaching for social justice involves what faculty do in the classroom as it relates to their lived experience within it. Therefore, my thematizing and interpretation walk a fine line between understanding the deeper meanings of what faculty do with and for students in a very specific sense, and of the larger concerns that shape the overall lived experience of teaching for social justice. For example, the theme of articulation presented sub-themes of the bodily experiences of those who teach for social justice, as well as the experience of inviting students to take a stand.

I find myself challenged to remain awake to the evolution of my understanding of the lived experience of teaching for social justice. The hermeneutic circle of understanding is a revolution itself. As a liberatory process, meaning emerges from naming experience in generative themes. I move from experience to understanding, from understanding to new questions; I am drawn to consider observation notes, conversations, written materials; I gaze upon multiple shelves of books filled with wisdom and boondoggles—yet, I must read them to determine their possible application.

The spinning of the hermeneutic circle often renders me disoriented. Circling around an idea without reaching the target can be frustrating. Naming a theme only to return to it in another context is vexing: Where does it call to be placed? The endless interpretability of texts yields no comfort for me at this time. I am physically, mentally, and emotionally striving to remain awake to this process. What faculty experience in see(k)ing and attending to their teaching for social justice, also may inform my own forward and circular movements. I now turn to the wisdom of experience shown in their eyes.

An Invitation-to-Attending

Taking attendance and participating in class seem to be ordinary experiences in college and university classrooms. There are a variety of ways in which students receive an invitation to presence. Morrie facilitates an unexpected experience of attending to students, as well as drawing their attention, in what he calls the meditation minute. On my first day in his classroom, Morrie finishes taking attendance, discusses preparation for the first exam, and comments about the level of energy and conversation in the room. He then proceeds across the room while saying, “Let’s take a meditation minute,” and turns

off the lights. The windowless classroom becomes filled with shadows and stillness. Morrie softly instructs, pausing between sentences:

> Go ahead and get settled in your chair, put your feet in a comfortable position. Try to imagine yourself as the body of a tree. As you inhale, imagine your breath going up through your trunk and through the top of the tree. Feel the nourishing sunshine as it brings light and energy to your leaves and branches. As you exhale, send that energy down through your roots that reach deep into the moist soil. Pause as you exhale to enjoy being connected with Mother Earth. Feel the unity that is the earth and the tree. . . . Thank you. As you return to your humanly body, stretch and slowly open your eyes.

I am torn between participating in the meditation minute and observing the students and Morrie; I allow myself a little of each. The students settle into their chairs and into a quiet calm. As Morrie speaks, he paces the front of the room a bit, but he seems to be bringing himself into tree-ness as well.

In this moment, I am reminded of my own retreat experience of being with the earth, and Abram's (1996) telling of the living nature of the natural world and human beings' reciprocal relationship with it. Levin (1989) would call this moment of tree-ness "the initiatory moment of listening" (p. 69) and suggests that "we need to heed the teachings in their [the trees'] simple presence: rootedness, openness to the ground, bending with the winds, obedience to earth and sky, [and] silence" (p. 69). The room feels centered, and as the students awaken from this brief meditation, they are much more ready to engage than they had been just one minute earlier.

In Morrie's classroom, the meditation minute is a common practice that invites a deeper level of attention to the natural world, to the learning moment, and in today's example, to the intellectual, bodily, and spiritual connections between the student and the tree. In the meditation minute, the students learn to see with their eyes closed—to heighten their senses and to engage the imagination. When Morrie first walked toward

the light-switch, I suspected he was going to flash the lights to gain their attention. In some ways, I was correct; however, the meaning and the method of dimming the lights were much more than the mere flip of a switch. Morrie was not presenting a harsh calling-to-attention but rather an invitation-to-attending.

How might the notion of attending suggest deeper understandings of the lived experience of teaching for social justice? To attend comes from the old French *attendre* which means to "take care of, wait upon; to be present at." The faculty who share their time with me exhibit a deep care for their students—as young adults, as professionals-in-practice, as existential beings. Though trends in higher education lean toward a consumer orientation, these faculty wait upon students not as instrumental conveyors of information but as patient companions to learning. They also are present to their students both personally and intellectually. Teaching for social justice shows itself as a particular way of attending to students and the learning process, what might be called seeing-as-attending. In a similar way, they attend to themselves and the process of teaching-learning. With these initial thoughts about attention and attendance in place, I explore more intentionally as I search for deeper meaning.

Seeing-as-Attending

Seeing students begins with the simple practice of taking attendance; however, the desire to see and connect with students and their learning goes deeper. Each of my faculty participants is focused on physically seeing their students: they make eye contact during attendance; they move around the room to look at students more directly during conversation; they notice changes in their appearance ("Your new haircut is quite flattering"); or, ask about something more personal ("How is your sick grandmother

doing"). Taking attendance and looking at students establishes a visual connection that also awakens faculty to attend to their students. This ritual is a mutual calling to attention.

"I see you."—"I am Here."

Traditional Swahili includes a greeting that invites a mutual being-with the Other. The word *Ubunto*, meaning "I am because you are" (Ubunto.org, n.d., p. 1), serves both as call and response in this greeting. As I meet you along the pathway, we meet each other's eyes: *Ubunto* "I see you," is met with *Ubunto* "I am here." We who engage in this greeting both see the other person and assert our own being in place. The typical cursory American greeting, "How are you?—Fine," on its face does not call for this deeper acknowledgement in the way that *Ubunto* does.

In her research about the use of "How are you?" by nurses, Cameron (2002) asks a patient to think about how that question might become a sincere one when asked by a nurse. The patient responds to her:

> When a nurse asks, "How are you?" . . . she needs to have desire, perception, insight, feeling, caring, understanding, concern, as well as competence, a feeling of responsibility, and power. She needs to have all this. (p. 18)

Cameron begins to understand that the nursing "How are you?" can invite a deeper listening and a deeper being-with that fosters a relationship that can lead to healing. Faculty who teach for social justice desire to move beyond cursory greetings, and seek a similar listening and being with. Levin (1989) explains that "to experience other human beings as *beings* is to acknowledge, to recognize, the irreducible, unpossessable dimensionality they are" (p. 64). *Ubunto* opens the possibility for this kind of seeing-listening.

Much like Levinas' (1961/2000) notion that justice is a face-to-face relationship, teaching for social justice is a relationship of seeing and being-with. The lived experience of teaching for social justice seems to imply an attentiveness, a seeing, in which faculty invite students into being-with. *Ubunto* speaks to the type of greeting teacher-learners for social justice offer their students. James begins to explain how seeing-as-attending moves beyond the taking of attendance to suggest a fundamental way of seeing and being-with students. "The language of the eyes is impossible to dissemble. The eye does not shine, it speaks" (Levinas, 1961/2000). James hopes that his actions say these words to students:

> More than anything, I want students to know that I see you, I care about what's going on in your life, and I don't think that I am the center of your universe. I hope that whatever you are learning in class is helping you to become a better student, a better psychologist, and a better person.

James and his fellow-feeling colleagues understand Levinas' (1961/2000) statement: "The first teaching of a teacher is his very presence from which representation comes" (p. 100). Perhaps in this seeing-as-attending, the process of teaching for social justice occurs on a one-to-one level, through a modeling of the types of relationships faculty hope students develop with the world and people around them. Here seeing-as-attending involves listening, serving, being-with, and keeping the eyes open to new showings of social justice.

The Magic Mirror

When Ellie talks about attending to her students, she speaks of attending to their personal and intellectual development. The multicultural communication class is a particularly good example of this seeing-as-attending. The course begins with a focus on students exploring and naming their own socio-cultural identities, and then shifts to exploring their interactions in the world. Attending to students is not only seeing their

progress, seeing their moments of insight, but is about helping them see these possibilities, too. She explains:

> I don't cry at movies, but things can humanly happen with students in the classroom that make me tear up. Sometimes I just say, "Don't you see where you just went? . . . You put yourself out there. You showed yourself. You let us see you, and what we saw was amazingly beautiful."

By holding a mirror to her students, Ellie invites them to see what she sees: "You are gifted; you can make a difference; you are smart; you do have power to affect change." These are the images that faculty invite students to see in their reflections. There is also a conscious attempt to mirror for students that which faculty expect of them. Liz explains that in movement classes particularly, "I have to be willing to physically engage and model the behavior; I have to play with them." Faculty who teach for social justice seem to hold a mirror in which students see themselves anew, as well as mirror-model for their students teaching-being for social justice.

I am reminded of a very important mirror featured in "Romper Room," a public television show that aired during my childhood. During the show, the host leads the children in the studio through a series of games, activities, or books while we at home play along. At what seems to be the climax of the show, the host gathers the children around her and brings out the Magic Mirror. The Magic Mirror is her way of acknowledging all the boys and girls in TV-land. As she gazes into the mirror she recites names of children watching the show. In slow excited tones she says, "I see Steven . . . and Quincy . . . and oh yes, there's Merideth, and Susan. . . . And where's Michael? . . . There he is!"

Levin (1989) explains, "Children need the accurate and empathic mirroring-and-listening of close interpersonal relationships" (p. 155). Although I do not have a close

relationship with the Romper Room teacher, as a child, I crave the magic of her mirror. Each week, I hope for her to see Jennifer, to say my name, to acknowledge me as part of her playroom. And, although she may one day see Jennifer in her Magic Mirror, I mostly remember the experience of waiting-to-be-seen.

Ellie recognizes this waiting-to-be-seen in her own students: "At that age, all they want is to be known." Echoing the work of Palmer's *To Know as We are Known* (1993), this desire to be known is an existential desire tied to our authentic being-in-the-world. Student development theory suggests that traditional-aged students invest much of their college years in identifying a sense of self; Levin's (1989) mirror continues to have a role in the lives of young adults. The magic mirror helps students to see the emerging self, to celebrate its victories, and to support its risks. What do students see in the person holding the mirror?

The Authenticity of Seeing and Being-Seen

In the lived experience of teaching for social justice, the notion of being-seen also invites a consideration of how the teacher presents him or herself in relation to complex issues. In seeing, faculty welcome people and ideas; in being-seen, they attend to the ways in which their positionality may be shown. In seeing, they cannot deny their authority in the classroom; in being-seen, they desire to show and share authenticity.

Three etymological roots of authentic begin to show the interplay between seeing and being-seen in teaching for social justice. Authentic is from the Middle English *au(c)tentik* meaning "authoratitive, entitled to acceptance or belief as being reliable," and "actual, not imaginary; genuine, not counterfeit." The formal authority of the teacher is seemingly reliable and is certainly true in the structure of traditional education. In another

etymological tracing, authentic emerges from the Greek *authentes* meaning "doer, perpetrator, master." Perpetrator and master are words that connote domination rather than collaboration or freedom; here, the potential to abuse power is present. This may call for particular attention when those teaching-being for social justice, like myself, are identified with dominant groups such as White, Christian, and American. Finally, within *authentes*, is *auto+hentes*, as in "fellow-worker." In this final turning, the authority and perpetrator are now solidarity workers. Teaching-being for social justice requires attention to these joined identities of perpetrator-*soliadarista*. For example, Ellie knows that stereotypes of the poor can be cemented in students' minds when service-learning pedagogy is not fully engaged; she attempts to be fully engaged.

With this understanding of the origins of authentic, I am not surprised that seeing and being-seen are happenings to which faculty who teach for social justice find themselves constantly attending. They are authorities in the classroom and persons of power who desire to work in solidarity with others for social justice. Yet despite this desire, faculty who teach for social justice question the time and place of showing their authentic positionality (or authentic uncertainty). Appearing neutral may actually be a disservice to students in their own search for authentic living. Greene (1978) explains that helping students gain clarity about their thoughts, beliefs, and actions cannot be separated from the teaching self. She elucidates:

> [Teaching about just and moral living] involves teachers directly, immediately—teachers as persons able to present themselves as critical thinkers willing to disclose their own principles and their own reasons as well as authentic persons living in the world, persons who are concerned—persons who care. (p. 48)

Returning to the etymology of attend, in addition to its roots in the old French *attendre* ("to take care of; wait upon; be present"), attend also is formed on the Latin

attendere, a compound formation of *at+tendere*, meaning "stretch." Attending to the self as the teacher of social justice is to be aware of certain tensions at the center of attending. In attending-as-stretching, faculty who teach for social justice experience conflicting desires that require stretching and flexibility in an attempt to balance that which may be impossible, and the pains that come from over exertion. In the process of attending to these inner tensions, the faculty who share their lives with me show great care in considering their own reflections and projections.

Bang (2002), a high school English teacher, is conscious of how her own experience as a daughter of Korean immigrants impacts her teaching. She asks herself: "Should I withhold pieces of my truth in order to maintain my students' trust and confidence in me as a teacher of English?" (p. 75). As she begins to work with a new class, she experiences that her authentic identity shifts "from seeming like a handicap to be managed to an asset to be shared" (p. 75). Not all teachers for social justice would make the same decision, particularly when they are concerned that being-seen from a particular position may forestall conversation. The position of power as influence is one to which they are very sensitive.

Attending to Power

On the very first page of this exploration toward understanding the lived experience of teaching for social justice, questions of power have been present. Ishmael's ad seeks a pupil with "an earnest desire to save the world" (D. Quinn, 1992, p. 4). As I explore earlier, the notion of saving is problematic in teaching-being for social justice which examines power and questions authority. In college and university classrooms, faculty attend to the ways that power shows itself. This power begins in the physical

space: classrooms are built so that attention focuses on the teacher. The implication is that looking forward and up is more important than looking around and down. The message is that the teacher has the knowledge; your peers do not.

Though their classrooms may be more egalitarian than others, faculty who teach for social justice remain in the formal seat of power. Liz makes an honest assessment of what she sees in the teacher's mirror and describes her power this way: "I don't like to think of myself as the one holding power, but of course, I am an extremely privileged person with a lot of power. If I do think about it, my tendency is to downplay it." Liz's comments reflect not only the power of the teacher, but also the power she acknowledges as a White, educated, financially secure woman.

Perhaps to say that faculty share their power is disingenuous, because through the power of the office, faculty create situations that students might experience as demands for their personal transformation. Ellsworth (1997) suggests that many dialogues insist that a student be "a participant, or else" (p. 105). She later explains: "[A teacher's] taking control . . . [in order to] manipulate students into taking responsibility for the meanings they make—for the knowledge they construct—is a paradoxical gesture" (p. 150). Attending to the invitation to students to become themselves and the desire that they develop a commitment to social justice does cause faculty to question their potential manipulation of the theatre of the classroom.

Shor (1992), hooks (1994), and Corti (2002) all wrestle with the paradox of power and privilege in the classroom. This tension also resonates with my own teaching experiences and with what I learned by speaking and being with my faculty participants.

During a discussion about Black women and poverty, Rosalind's students ask directly for her opinion about public welfare programs. Rosalind says to me:

> I told them that I actually had some opinions, but that I was going to wait and let them talk it out. I offered to share my ideas at the end of class. But some of the students said, "We are really interested in your view." They made me think twice about how to share it.

Thinking twice may be a sign of considering two curricula.

A New Hidden Curriculum

From their position in the front of the room, faculty design the syllabus, identify who can and cannot speak in class, and evaluate student learning and assign grades. "You've got to be suspicious of yourself in terms of what's my agenda and what's yours," explains Liz. If the syllabus is a sort of visible agenda, the personal agenda to which Liz refers might be called a hidden curriculum. Social justice educators typically speak of the hidden curriculum, one that fosters a faithful allegiance to dominant power structures, a form of hegemony (Feinberg & Soltis, 1998). Without conscious consent, children and adults are schooled to believe that hard work pays off, that the world can be known and named by rational inquiry, and that good and evil are easily distinguished. The experience of teaching for social justice seems to be one that makes the hidden curriculum more visible as well as brings light upon the personal curriculum of a faculty's life.

The experience of teaching for social justice involves somewhat of a flip between dominant and non-dominant messages. Rosalind's course reveals multiple levels of racism as they affect things like local education policies, federal crime legislation, and economic opportunity. In her classroom, the voice that challenges power becomes

prominent, which can render mute the voice of the status quo. A mere reversal of power structures, however, is not the solution.

An experience in Morrie's classroom elucidates the tension between two curricula and his attempt to attend to the power of his power. In environmental ethics, Morrie introduces eating meat as an ethical dilemma that requires an articulation of humans' level of moral responsibility to animals. In planning this section of the course, Morrie makes conscious choices about his use of power. We discuss the experience after class. His comments reflect the tension in setting the agenda.

> I went outside the reading list to find an article that supports eating meat. On the other hand, I also picked the [unfavorable] film about the poultry industry, and I guided the order of the closing discussion. I made it so that the vegetarian perspective would have the last voice.

In what might be interpreted as a desire to over-correct what students may perceive as his implication that vegetarianism is a more moral lifestyle, Morrie finds materials that support the dominant belief of meat eaters. He also accedes that the choices he made about the film and classroom discussion offer generous space and voice to the perspective that emphasizes a high moral responsibility to animals. Morrie teaches two sections of the environmental ethics class during our semester together, and only in the second class does he disclose his vegetarianism. And, even that personal sharing is in the context of a dilemma he and his wife currently face—whether or not their daughters should be permitted to eat free-range chicken at school. Instead of focusing on his positionality regarding vegetarianism, Morrie manages to show his personal ethical choice in a way that also reveals it as a continuing dilemma.

Attending to dissent requires that faculty attend to themselves and their personal biases in creating a learning environment where all students are engaged. During one of

the classes I observed, James notices that one (of the two) conservative students in his class seems uncomfortable about the tenor of the discussion of the presidential election. After class, he takes her aside and apologizes that his bias against President Bush may show too strongly. James shares with me the outcome of the conversation: "She said she would have never even talked in another class. My class is an exception, she said, because she knows that I respect other opinions, and that I would never discount or criticize anything she might say." Despite his concern, it seems that James is able to heed Greene's advice and share his own opinion while also creating a space for conversation and dissent.

After a class session, Rosalind receives a note from a student who was offended by an in-class exercise about wealth and inequality. His comments were taken to heart, Rosalind explains; "I didn't do the exercise the next semester, because I couldn't figure out how to fix it." This particular interactive exercise is met with resistance; Rosalind listens, considers her options, and seeing none that are acceptable removes this particular exercise. Ellie shows a similar relationship with students after receiving criticism about an exam; she adjusts their grades to accommodate their legitimate concerns. In these exchanges, students experience a relationship with their teachers—one that cannot ignore the power of the teacher's role but one that can welcome students into the process of learning in ways that matter.

One Person's Revolution

Staying awake through the revolution of teaching-being for social justice includes a desire to teach differently—a way that emphasizes the process of learning sometimes to the detriment of the product. In a very practical way, banking education (Freire,

1970/1994) focuses on product and permits a large amount of material to be "taught" in a short period of time. The process of problem-posing education (Freire, 1970/1994) takes time, creativity, and the mutual investment of faculty and students. The tug-and-pull between process and product shows in these comments I hear in the classroom: "I apologize for getting off-track. . . . We are very far behind. . . Let's not talk on top of one another. . . . Please review the revised syllabus." Traditional pedagogy insists on a proper track, a proper speed, and a proper way of being as students and teachers. There are few, if any, adjustments, because a properly designed course requires none.

Perhaps teaching for social justice as a true pedagogical revolution would involve a gathering of students with a professor, and with only one assignment: to read *Pedagogy of the Oppressed* (Freire, 1970/1994) and see what happens. They might feel called to engage in a radical activity of naming a problem, reading the world and word, constructing themes, revealing meaning, and taking actions. Morrie considers the possibilities:

> Can you run a class in a way that's egalitarian and empowering for students, or not? It's sort of tricky, because what I've said to them is, "Do you want that? Are you comfortable with that? Are you prepared for that?" But, if you just throw it totally open, nothing gets done.

Liz most directly addresses the concern this way: "Collaboration is difficult. Dictatorship is certainly easy, but it's generally richer and more worthwhile to work collaboratively." Liz models this very particularly in dance and theatre, but also in discussions of literature, where she invites her students to come together to create meaning and enlarge understanding. Rosalind answers her students' questions about their group policy analysis project by saying, "Several heads are better than one in terms of

policy." The experience of teaching for social justice emphasizes that knowledge creation and meaning making are communal, as well as, individual tasks.

Greene (1978) invites teachers to question the taken-for-granted in the ways of teaching. She explains, "[Teachers] have to break with the mechanical life, to overcome their own submergence in the habitual" (p. 46). In a very direct way, Greene invites the social analysis question of "Why?" (Holland & Henriot, 1983/2003) to be directed to the process of education itself as well as to elements of society at-large. As previously mentioned, Ellie infuses service-learning into her course for the first time during our semester together. After engaging the question of "Why?" in the construction of her course, she finds herself faced with "How?" She explains:

> Maybe if I would just let go. It has something to do with control and neatness. This isn't very neat, because I can't control the experiences [in the field]. It really is asking them to come to things on their own.

As I experience with Ellie, adjusting the traditional model of teaching and learning disorients the teacher herself. During the course of my semester with James, I witness how a teacher's attention to process can shake the foundation of students to the point of rebellion.

. . . Is Another Person's Revolt

James is teaching a psychology research methods seminar of less than 20 students. The room contains several tables arranged so that everyone can see and hear one another. Although James does come to class with detailed presentations of content and high expectations of students' investment, his manner in the classroom is comfortable and conversational. Students are encouraged to speak to one another; they delve into real-life examples; and, turn to psychological studies that are directly

applicable to students, such as a study of students' memory abilities as they relate to alcohol consumption. This particular course meets at 8:00 a.m., and to my surprise, most students are not only awake but also attentive and participatory.

Between my second and third classroom visit, one student emails James and the entire class complaining, "He doesn't teach anything;" "We waste so much time talking;" and, "I just want to learn what's in the book." One student agrees with this assessment; the others fall somewhat silent. James feels defeated. His efforts to teach differently and to draw students to consider critical questions are hitting a wall. And, contrary to what the student imagines, James actually spends more time preparing to lead interactive discussion than he does preparing a didactic lecture.

What is the outcome of this student's revolt? On my third visit to James' class, I see a new lecture-oriented James. I am in the room (without him) as students gather for class. The bulk of the class is angry with this complaining student, not only because she has ruined the rest of the semester for them, but because her vocal criticism may influence James' annual review. He enters the classroom, and without smiling, passes out the new syllabus, quickly reviews it, and explains:

> From now on we will not spend our time discussing as many examples or viewing films, because it seems that people are interested in sticking to the material in the textbook. We will not fall behind, and I expect that if you have questions you will see me after class.

James, who is usually jovial, smiling, and sharing candy and treats from his office, does not smile until after the mid-class break. There is a palpable shift of energy in the classroom; those who were once awake fall asleep; those who were talkative go silent; and, the two who crave the banking classroom put their heads down and pencils to paper.

By the end of the class session James has warmed to the students again; he cannot help but be his engaging and caring self. What this situation calls me to consider is the role of resistance in the students' participation in teaching-learning for social justice. Freire (1970/1994) might call this resistance an internalized oppression that prevents them from embracing freedom and possibility. Moral development theorist W. Perry (1970) might suggest that students resist in order to delay the sense of loss that signals the development of more complex ways of knowing. Heidegger (1977/1993) might propose that the students' revolt is based in their hesitation to address the essential questions of Being. Throughout the process of attending to their students as learners, they who teach for social justice attend to themselves as learners, as well.

Attending to the Teacher-Learning

My experience with my faculty participants reinforces my use of hyphenated words such as teaching-learning when exploring the lived experience of teaching for social justice. These faculty are both teachers and learners who recognize, as Liz describes, that "It's important for students to see their teacher as a learner, not as a teacher who knows everything." The teacher may have authority, but she is not <u>the</u> authority. Ellie shows herself as a learner when she invites student feedback about an exam. She explains:

> [I gave them an index card for them to write exam feedback.] I wrote the students an email later saying that I wanted to acknowledge the cards and to thank them for their level of respect and maturity in what they wrote. … You can have a criticism, but you have to say it so someone can hear you.

Ellie realizes from her students that she constructed an exam that was impossible to complete during the class meeting. It is the students' criticism on these index cards that leads to her reassessment of the grades. In class I see the students' initial frustration with

Ellie and the exam; during the next class, I see their appreciation for her ability to accept feedback and to respect their experience and perception of the exam. Levin (1989) suggests, “Heidegger indicates a task for the Self: work on oneself that involves a critical examination of one’s experience with hearing” (p. 42). Ellie is listening, seeing, and being-with her students in a way that welcomes reciprocal learning in the spirit of Levin and Heidegger.

Morrie tells me at one point in the semester, “Everything you do is always wrong to some extent.” This does not mean that Morrie cannot identify the successes in his own teaching, but that he sees himself as continually growing as a teacher, and I might add, as a person. Again, I turn to Greene (1978) for insight:

> The young are most likely to be stirred to learn when they are challenged by teachers who themselves are learning, who are breaking with what they have too easily taken for granted, who are creating their own moral lives. (p. 51)

Shor (1992) suggests that one way teachers can show their desire to learn and to listen is by “researching students . . . to discover their language and issues” (p. 202). My faculty participants show themselves as learners, and as learners of social justice, to their students when they talk about their research and community activism, when they relay their difficult experience of teaching high school during a sabbatical, and when they say, “I don’t know” in response to a student’s question.

I find in my faculty participants a great desire to have their actions in the classroom (and in life) reflect their deepest held beliefs about justice and equity. I also find in them a recognition that living with such congruence is a fluid process rather than a place of arrival. Some days, self-criticism may weigh them down, such as the day James changes his demeanor in the classroom. Other days, however, mark an appreciation of

their efforts, such as the day a student tells James, in my presence, that he is the best professor on campus. On these two days and the continuum of days in-between, faculty who strive to teach for social justice seem to embrace the light of the passions and do "not attempt to escape the darkness of the interior wilderness" (McKnight, 2004, p. 118). Maintaining wide-awakeness occurs both in the darkness and the light.

See(k)ing Social Justice in Darkness and in Light

"Come into the light," "You are the light of the world," and "I saw the light," are idiomatic phrases that shape an understanding of darkness and light in today's world. Most specifically, they refer to a desire to move from the darkness to the light. In Plato's allegory of the cave, people are called out of the shadows into the lightness of knowing. Dichotomous pairings of light and dark typically represent good and evil, found and lost. Morrie's meditation minute challenges these traditional notions of darkness and light; however, because it is through darkness and the closing of the eyes that students become wide-awake and are able to see.

It seems that darkness and light are not as oppositional in see(k)ing and teaching for social justice as might be expected. Both hermeneutic phenomenology and teaching for social justice challenge the dichotomous thinking of either/or, and invite a consideration of both/and. Reynolds and Webber (2004) suggest that "Curriculum theory moves when in multiplicities and lines of flight, not in dualisms or either/ors" (p. 2), and they call the multiplicity of curriculum theories "and-stammering" (p. 3). Thus far in this exploration of the lived experience of teaching for social justice, I share many "and-stammering" ideas: definitions and inaugurations, standing and moving, and, sharing power and retaining power, to name a few. Rather than understanding darkness and light

as conflicting, those who teach for social justice embrace the cyclic, "and-stammering," nature of darkness and light as pathways to learning-being for social justice.

What do darkness and light offer those who seek social justice and its teaching? Darkness heightens our senses; it represents stillness, the nighttime of dreaming and rejuvenation, the meditation of a quiet mind and body. Light can show people, ideas, and places anew; it represents possibility, the receiving of strength and warmth, and an outward seeking. There are some things, however, that even light cannot reveal. The cultural critic and philosopher Diogenes, the story is told, invested an entire day wandering the city with a lit lantern. Van Manen (1990) retells the story:

> When people came up and asked what he was trying to find he answered: "Even with a lamp in broad daylight I cannot find a real human being," and when people pointed to themselves he chased them with a stick shouting "it is *real* human beings I want." (p. 5)

Diogenes' search for real human beings, compels me to consider that bringing light to something or someone, does not it itself, signal its transformation.

Heidegger (1977/1993) might call the reciprocity of darkness and light in teaching-being for social justice "*aletheia*, unconcealment" (p. 444). For the phenomenological researcher, *aletheia* refers to the cycle of interpretation and meaning-making. I take solace in *aletheia* that when my writing seems to be coming to a halt that a beginning will soon come into view. Heidegger explains, "[*Aletheia*] is called well rounded because it is turned in the pure sphere of the circle in which beginning and end are everywhere the same" (p. 444). Both teachers and learners who attend to the cycle of darkness and light, of *aletheia*, learn to see the world in new ways and invite a new vision of the future. Within this theme, I consider the teacher's experience of inviting a new attending to the world and empowering students to act.

An Invitation to New Attending

The meditation minute is one way in which faculty who teach for social justice invite students to a new attending to the people and world around them. My faculty participants seek not a miraculous transformation from cultural blindness to full awareness, but rather a lifting of the blinds that limit vision and listening. James offers, "If I have an agenda, it's to get people to see things as broadly as possible." Some students are attracted to a course because they sense they have been shielded from certain information and experiences. In Rosalind's class on policy in the African American community, she learns that her students "assume the class covers material they missed regarding the Civil Rights Movement or the development of Black America."

As van Manen (1991) suggests, "Nothing is so unnoticed as that which is self-evident" (p. 137). In relation to issues of social justice, such invisibility of the self-evident seems to offer a shield of protection against responsibility. For example, if I do not truly attend to economic disparities in tax laws, then I need not respond; or, if I do not see the disenfranchisement of certain voters, I am not obligated to act. Lack of seeing offers only false protection, because, "Invisibility does not denote an absence of relation; it implies relations with what is not given, of which there is no idea" (Levinas, 1961/2000, p. 34).

In my semester with my faculty, they invite students to new attending in many ways. For Ellie it is through the intentional pairing of service and learning which invites them to see the world from another's position, to reverse the direction of their seeing and listening. "To listen to another is to learn what the world is like from a position that is not one's own; to listen is to reverse position, role, and experience. To refuse this

reversibility is to refuse to listen" (Levin, 1989, p. 193). Ellie explains the service-learning component of her course this way:

> The goal is to have the students look at something beyond how it influences them, even beyond the affects on a particular client, to look at the bigger structure around that client, and to take two steps back.

Service-learning is a pedagogy that invites a reversal of position, but even this new attending is not complete. In addition to praising her students for their efforts, Ellie cautions them about the limits of such brief engagements. Despite the students' work with autistic children and their reading and testing on autism, she explains: "You don't know what it is like to have a child with autism. And that child you saw with autism is not all children with autism." This example of an invitation to attending is very interpersonal; however, often the experience of seeing and listening is directed toward the culture-at-large.

Re-Mediating Culture

Faculty who teach for social justice possess an acute awareness of the influence of popular media in shaping their students values and beliefs. Morrie suggests "tipping the scales" toward a justice orientation in his classroom balances out the messages heard in prevailing culture. Culture is media-satiated; in many ways, culture is media. While Heidegger (1977/1993) expresses a concern that "technological man" (p. 255) is becoming separated from his Being, faculty who teach for social justice might add a concern about "mediated" men and women who are alienated from themselves and each other. They desire to re-mediate themselves and their students by opening their eyes and ears to new messages.

Medium, the singular form of media, has many connotations. A medium is a transmitter or conveyor of some other substance; it is the environment in which something exists; and, it is a creative technique (American Heritage Dictionary of the English Language, 1996). Media as a transmitter is found in television, music, print materials, and all manner of advertising spaces. As an environment, media saturate us, feed us, and feed on us. As artistic endeavors, media create openings for new expression, and perhaps express their own creativity in a continued pattern of mystification. All of these considerations of media show themselves in teaching for social justice.

Ayers (2004) explains that reformer Jane Addams of lived history is much more revolutionary and counter-cultural than current written history shows. "She has been sanitized and defanged with the rosy glow of history" (p. 18), he laments. Liz talks about how certain aspects of culture, and cultural heroes, are "invisibilized" and her desire to unconceal them. Here, she discusses the literature they are reading in the African American cultural resistance course:

> We read Alice Walker, Lorrain Hansberry, James Baldwin, and Langston Hughes—all of which call themselves lesbian, gay or bisexual. In class a student says, "James Baldwin, he's gay?" There is this silence. Somebody else asks, "And he wrote about it?" I say, "Yeah."

Liz unconceals the media of African American literature; she re-mediates it to reveal meaning and texture that her students might not ever see.

Being present in new ways "awakens one to the passage of time. It can slow the frenetic consumption of goods, . . . resources, . . . [and] people" (Pautz, 1998, p. 35). Rosalind asks her students to engage in her own re-mediating assignment that involves them slowing down their media consumption, and she hopes, making space for critical thinking. Throughout the semester, each student attends to at least five different media

outlets and follows how policy issues affecting African Americans are presented (or not) in presidential election coverage. Included in the list of acceptable media are a mainstream newspaper and television news program, Fox 5 News, Pacifica or Free Speech Radio News, and at least one African American owned or focused news source. In November, Rosalind is pleased to report that several students tell her that they will vote in the election as a result of this assignment.

What is Hip?

Earlier in this paper, I consider the value of currency in teaching for social justice, and how currency is connected to curriculum. Now as I reflect on how faculty invite a new attending to the world, the notions of current events, current trends, and current questions come to mind. I am reminded of an old song that asks, "What is hip?" and I imagine that faculty who teach for social justice ask their own version of this question. This seems to be what Freire (1970/1994) suggests when he invites critical educators to place the lived condition of their students in the center of the learning environment. Though what is hip in Brazil in the 1950s is different from what is hip in Washington, D.C., in 2005, the core of the question remains.

The 2004 presidential election and the war in Iraq are the biggest news stories throughout the fall semester of my research. Their dominant cultural place provides a forum for teaching about and for social justice. During my group conversation with the faculty, I ask if they think that these events made it easier to weave issues of social justice into the classroom. Almost unanimously they respond that the election and the war happened to be the dominant current events of the semester, but that other semesters present other current events. They suggest that the December 2004 tsunami, baseball's

doping scandal, and social security reform, for example, provide opportunities to infuse current events into the classroom.

"As wide-awake teachers work, . . . they must orient themselves to the concrete, the relevant, and the questionable" (Greene, 1978, p. 51). Rosalind's wide-awakeness directs her this way: "I try to start with, 'What does this mean to your generation? How could these issues impact you?'" James offers, "I try as much as possible to link everything I teach to a real world phenomenon." Teaching tools from Angelo and Cross (1993) include an exercise in which students discuss an "everyday ethical dilemma" (p. 271). Sometimes, "what is hip" is determined by the teacher. Liz recalls, "Sometimes students will say to me, 'That's not relevant,' or, 'What does that have to do with anything?' But it usually is relevant and a good part of discussion."

Seeing In/Through Mystification

Giroux (1992) suggests that those who teach for social justice, who he terms cultural workers, must see "demystification as a central pedagogical task" (p. 30). To demystify is to bring new light to old views, to invite a new perspective, the challenge the status quo of, what I call earlier, The Script. Liz shares that her experience of reading *A Raisin in the Sun* (Hansberry, 1958/1994) with her students offers perspectives and questions they have not entertained yet. She explains, "In high school, their classes didn't address civil rights or racism. Our class discussion was about pedagogy and the context in which literature was looked at in the past."

Re-mediating culture and grounding education in the real concerns of students are components to demystifying. Rosalind invests time in learning how to "debrief" her students after readings and experiences. "I really need to do it when we see a

documentary; I want the students to consider its objectivity," she explains. Students are mystified by the notion of objectivity, and Rosalind's classroom is one place where it is acknowledged and then demystified.

Demystification as part of teaching for social justice also means presenting new information. Morrie explains, "I try to introduce issues of inequality and try to introduce data to expose them. To me, that's not propagandistic teaching." During my semester with Morrie, he demystifies earth-centered spirituality by inviting a Shaman to class; his students meet in person someone for whom attunement to the natural world is a way of life and faith.

Greene (1978) discusses the challenge to demystify inequality in these words:

> Mystification succeeds most dramatically when people believe that the expressed commitment to human freedom and human rights has been consistently acted upon throughout American history. Mystification succeeds when people take it for granted that democracy has been achieved. In fact, democracy is and has been an open possibility, not an actuality. (p. 58)

Baby steps toward demystification show faculty their progress in teaching for social justice. "If they could believe that there's an absolute inequality in access to services, that would be pretty important for them to get," Ellie offers. This basic acknowledgement might lead to larger questions as students look deeper and deeper into inequality and examine it from multiple perspectives. James invites his students to re-look at social psychology: "When you are working with human behavior, which is multiply-determined, you can interpret it in so many ways and never be wrong. It could be all right, some wrong, some right. And you will never really know." If I can never really know and name human behavior, the consequence of accepting only one point of

view is mystification. In James' class, students learn to question what psychology presents as undeniable fact and truth.

Freire (1970/1994) might call the "ah-ha" moment of this new seeing of access to services critical consciousness, conscientization, or as in Portuguese, *conscientização*: "[Humans] *emerge* from their *submersion* and acquire the ability to *intervene* in reality as it is unveiled. . . . *Conscientização* is the deepening of the attitude of awareness [which leads to action]" (p. 80). Wink (2005) admits:

> The truth is that I can barely pronounce *conscientization*—not in English, not in Spanish, not in Portuguese. I understand it. . . . Conscientization enables students and teachers to have confidence in their knowledge, ability, and experiences. Often people will say that conscientization is a power we have when we recognize we know what we know. (p. 32)

Students and teachers concerned with social justice occupy a space within a dialectic of mystification and conscientization interspersed with action. The end may never be in sight; teaching-being for social justice is a moving horizon that calls for action at each perceived limit. "As reality is transformed, [new oppressive situations] will appear, which in turn will evoke new limit-acts" (Freire, 1970/1994, p. 81). The process of teaching-being for justice does not have a destination, but rather a continuing exploration of the "open possibility" (Greene, 1978, p. 58) of social justice.

Seeing-Hearing with Heart and Head

Seeing and seeking teaching-being for social justice is an experience that engages all the senses. What calls to be noted here, is that teaching for social justice plays a specific role in integrating the heart and mind, the affective and the cognitive. Morrie learns, "[When students engaged in service-learning,] it is no longer an interesting intellectual debate. It is something they are a little more aware of at the heart level." And,

in Morrie's experience, lessons that engage the heart and the mind offer more lasting affects than those purely of the mind.

Speaking and listening, and looking out and looking in, can be understood in terms of how they relate to the call and response of social justice. In Connelly's (1994) experience, "Via speech we express who we are to the world around us, and by hearing we discover through sound who the world around us is" (p. 40). By being in-place within the world, students and teachers experience a physical encounter with the world and its people. Like roots gathering nourishment from the ground, we then "bring it *up* into an authentically ontological awareness" (Levin, 1989, p. 75).

Because the lived experience of teaching for social justice engages both the heart and mind, faculty may need to attend to more extreme expressions of each. Ellie offers this example:

> If I choose to do something to make me feel better, I just dehumanize the people we're doing things with. . . . When dealing with issues of social justice, nothing is as simple as it appears.

This "feeling better" recalls the complicated notions of saving, *noblesse oblige,* and false generosity. However, its opposite, feeling bad is not the desired response either. "What we hear and how we hear it is a sense that puts us in or out of contact with other human beings" (Connelly, 1994, p. 95). If doing service dehumanizes the other person, perhaps a reexamination of what and how we are hearing is in order.

With Seeing There Must be Doing

Spiritual leader Thich Nhat Hanh (1991) suggests that attending to social (in)justice with heart and head should lead to an experience of the hand. He asks: "Once

there is seeing, there must be acting. Otherwise, what is the use of seeing?" (p. 91). As if offering a phenomenological nod to Hanh's statement, Levin (1989) explains:

> It is not enough simply to give voice to the pain, the suffering, and the need—and let that all be heard. The experience of the individual must be *connected* to a critical theoretical interpretation of society and culture—and to appropriate social praxes. "Inner" changes are no substitute for necessary changes in our social-political reality. (p. 115)

Levin reminds me that what I call see(k)ing social justice is truly an act of full sensory attention to the world both physically and metaphorically. Seeing, hearing, tasting, touching, and smelling are all part of my own story of teaching-being for social justice, and are experiences I see and hear with my faculty participants. In her movement class, Liz calls her students to be more attentive to their bodies' posture during activities such as walking, sitting, lifting, and reaching. She explains to her students: "Changing habits is really hard work, but once it's a habit, you no longer think about it."

Merleau-Ponty (1958/2003) connects knowing and being with sensory bodily experiences, and Dewey (1938/1997) connects education with practical activities. For both men, knowing is connected to movement, and like the idea of muscle memory, these repeated actions cause reflexive responses, habits, in our daily actions. Like Bellah, et al. (1985) propose, these *Habits of the Heart* contribute to the development of a better community. In the same way, an embodiment of see(k)ing for social justice can be transformed into an action for social justice. What is the experience of inviting students to develop habits of justice? Rosalind's framework for policy points me toward understanding.

Power, Voice and Choice

In my first conversation with Rosalind, she shares with me her framework for studying public policy. She calls it an examination of "power, voice and choice," and in describing it to me, she addresses not only her vision of policy, but also how she elects her own power, voice and choice as the teacher. She explains:

> I need to keep the validity of my own intellectual perspective, and I need to show that to the students. [So, I introduce] public policy as the study of power, voice and choice. I even ask my students why we start the course this way. We start by questioning the paradigm.

Rosalind shares with me that the way she presents this trio of concepts is not readily found in economics or public policy. In fact, choice, is not addressed in economics at all, she explains; capitalism is the <u>one</u> economic system that is of interest to the discipline.

Rosalind vectors her class toward power, voice and choice so that her students understand that the response to knowledge is action. She tells me about an experience in which she gives a quiz and all the answers seem to refer to what a student calls "those poor Black folks." She responds: "Wait! I know the statistics are true, but that's not where you are supposed to end up. That's the beginning. We are supposed to do something."

Rosalind is not alone in asking the question of doing something, of agency. Greene (1978) connects agency with wide-awakeness:

> [Feelings of oppression and powerlessness] can to a large degree be overcome through conscious endeavor on the part of individuals to keep themselves awake, to think about their condition in the world, to inquire into the forces that appear to dominate them, to interpret the experiences they are having day by day. Only as they learn to make sense of what is happening, can they feel themselves to be autonomous. Only then can they develop the sense of agency required for the moral life. (Greene, 1978, pp. 43-44)

Agent is the antecedent to agency and means "one who (that which) acts or operates" and is formed on the Latin *agere*, to "drive, pursue, occupy oneself with, carry on, act (a play), do, is." Rosalind and other teachers for social justice desire that students become agents of social justice, and are occupied and driven by the pursuit of justice. Agency's relationship to "is" connects the being-self with the being-in-action as suggested by Levin and van Manen. Levin (1989) suggests, "Radical potential . . . awaits realization in the practices of the Self which can turn felt needs into social change" (p. 39). Van Manen (1991) adds, "Truly enabling knowledge is embodied knowledge" (p. 145).

Derivatives of *agere* lead to words including agile, agitate, agony, cogent, examine, and ambiguous. Exercising the agency of power, voice, and choice may be an experience of all of these verbal progenies of *agere*, many of which I have seen throughout this journey. Teaching-being for social justice is an experience of agility, of being agitated or agonizing about suffering or oppression, of engaging in a cogent examination of self and society, and finally, of living in a state of in-between ambiguity (meaning, "going around" and "double-meaning"). Students and faculty both can benefit from support as they embrace the inherent multiple-meanings of agency.

Supporting New (In)Sight

Van Manen (2002) offers the term "(in)sight" (p. 246) as a way to suggest an immediacy and a closeness between looking out and looking in. As do the cycles of praxis and hermeneutic phenomenology, "(In)sights . . . place a question mark over the meaning" (p. 247) of an experience and invite students and teachers further into the

process of knowing, naming, and doing. Ellie shares her experience of nurturing "(in)sight" in this way:

> In the cultural diversity class, I have to be gentle with walking them to where they can talk about themselves. . . . Eventually, we talk about what is done systemically through racism.

As I consider what it means to support students' new insights into social (in)justice and agency, I am drawn to think about what happens physically when the blinds are lifted to reveal a bright new day. When light breaks through our darkness, we squint, we physically cringe, we may become disoriented, and our pupils constrict in a reflexive protective act. Slowly our eyes adjust and refocus, and we begin to navigate our way through the world. New insights about social (in)justice place questions where knowledge seemed secure. Levinas (1961/2000) calls the response to "an experience of something absolutely foreign, a *pure* 'knowledge' or 'experience,' a *traumatism of astonishment*" (p. 73). Whereas pupils constrict in response to bright light, students and faculty may experience existentially a "traumatism of astonishment" in response to the bright light of new understanding.

Whether called "(in)sight"or a "traumatism of understanding," the new seeing that comes from teaching-learning for social justice must be supported. Faculty seem to draw (perhaps unknowingly) from Sanford's (1966) notion of challenge and support which suggests that student learning and development is best realized when challenges, whether cognitive or affective, are paired with elements of support. My faculty link notions such as intellectual challenge and caring, are concerned with building relationships as well as building knowledge, and often make themselves available to students for personal as well as academic conversations. Ellie often is protective of her students; she explains, "It is

partly about being a teacher and a mentor. I think it's also part of being a mother." Ellie also tells me of an experience when students are surprised that she could be such a hard grader. "I know, funny and nice and hard just don't go together, do they?" she asks them. I also recall the empty tissue box in James' office—evidence of his impromptu counseling.

Supporting new "(in)sight" and offering challenge and support, might also be an experience of supporting students' apprehension of issues of social justice and being-in-the-world. Again, dual-meanings present themselves. Apprehension is a fear or hesitancy; but to apprehend something is to catch it. According to Levinas (1961/2000), "The absolutely foreign alone can instruct us" (p. 73); however, humans often both desire and fear that which they do not know. Fear also makes us resistant to seeing (Freire, 1970/1994). The lived experience of teaching for social justice is to embrace all apprehensions as part of the process of learning. Supporting new "(in)sight" in students and in teachers themselves is an invitation to reflect on Gadamer's words, as he shares with me in the earlier dialogue: "Reality always stands in a horizon of desired or feared, or at any rate, still undecided future possibilities" (1960/2000, p. 112).

See(k)ing-Living the Questions

Those who teach and learn and live for social justice exist within a constant state of "undecided future possibilities" (Gadamer, 1960/2000, p. 112). When I resist the constancy of incompletion in teaching-being for social justice, wide-awakeness can lead to sleepless nights. Dillard (1999) offers an excerpt from the Talmud in which the speaker prays, "I have dreamed a dream. . . . and I do not know what it means" (p. 52).

To see(k) and live the questions of social justice is to have a dream whose meaning is constantly unfolding.

"The process of inquiry—the production of doubt—. . . creates the educational environment," suggests Block (1998). "The rest is silence" (p. 15). As I read Block, I hear a teacher who emphasizes the priority of questioning in the teaching experience. To say, "The rest is silence," however, is not to suggest that faculty who teach for social justice invite demystification and then remove themselves from the educational process. Silence, perhaps, allows students "to learn what is unspoken" (Heidegger, 1971/2001, p. 93). Silence also creates an opening for students to share their wisdom and meaning.

Block emphasizes that to question is the "thing" (Heidegger, 1971/2001, p. 164). As I mention earlier, Morrie sees the importance of philosophy in the general curriculum, because it teaches students a mode of inquiry, a way to question, that they can use for a lifetime. Drawing on Heidegger's discussion of the thing-ness of the jug, the thing-ness of see(k)ing and living the question of social (in)justice identifies and fills a void, gathers in and pours out, and, brings presence and nearness to that which seems to be foreign and far. Ayers (2004) draws upon Piercy's poem, "To Be of Use," to show the real work of the world. In the final line of the poem, the speaker offers: "The pitcher cries / for water to carry and / a person for work that is real" (as cited in Ayers, 2004, p. 143). From Heidegger to Piercy, the jug and the pitcher link questioning with doing.

If to question is the "thing," then teaching for social justice communicates a desire that students embrace the process of the question as much as they expand their knowledge of material. Ellsworth (1977) offers these thoughts about questions and actions: "Justice exceeds individual moral stances and necessarily entangles groups,

communities, institutions, and the interminably repeating question, How will we respond?" (p. 157). Rosalind's way of being with students asks similar questions: "What does [this new experience or understanding] mean to you? Where do you go from here now that you have this knowledge?" There is no tidy conclusion, rather an opportunity "to let learn" (Heidegger, 1977/1993, p. 380). Letting learn is living the question; it is acknowledging no end in sight. Though Rosalind offers these questions in the context of a particular discussion, these also are the questions Rosalind invites her students to live each day; they are the questions she asks herself to live each day.

Goal-oriented American culture emphasizes "seeing things to the end," and yet, both the hermeneutic circle and the unfolding nature of teaching-learning for social justice suggest that "the end" is an illusion. Perhaps those who teach and learn for social justice would be served to consider small endings as places of respite, recalibration, followed by the resumption of questioning. When I consider this phenomenological journey, I know that I will "see it to the end," in the sense that this dissertation does have a closing. At some point, I come to believe that the insights and meanings I encounter in these pages arrive at a natural, although partial, ending place. To question is the "thing." Just as I have lived the question of teaching-being for social justice prior to this study, I will continue to live it in the future. The paper closes, but the *currere* continues. In a similar way, faculty who teach for social justice can experience the horizon, both as sun setting and a sun rising, with a moment for catching their breath in-between. It is in that moment, that a vision for a new world and a new teaching take hold.

Serving and Sustaining a Vision

The lived experience of teaching for social justice involves faculty in focusing on multiple ways of see(k)ing and attending. I recall a service-learning reflection exercise in which students use the images of a mirror, a microscope and binoculars to make meaning of their experiences (Cooper, n.d.). The journey through this theme of staying awake through a revolution seems to follow a similar pathway. Taking attendance and being attentive invite the image of the mirror and the ways in which the lived experience of teaching for social justice is one of holding a mirror to students, as well as, gazing in the mirror at the teaching self. The second theme within this chapter, see(k)ing social justice in darkness and in light, might be recast as an experience of a microscope. By attending to the world differently, students and faculty see new detail and nuance that were previously unnoticed. As a result, actions within the world might be refocused toward justice and equity.

As I turn to this last consideration of wide-awakeness, it seems that the binoculars come into play. Serving and sustaining a vision of teaching and being for social justice is an experience of looking forward, of seeking a pathway to a goal, charting a course, and responding to the unexpected. Teaching and being "wide awake and aware" (Ayers, 2004, p. 12) requires physical, emotional, intellectual, and for some, spiritual stamina. Binocular, "adapted to both eyes," is formed on the Latin *bini*+*oculus* meaning "two together." As in so many other places in this journey to understanding, I find that two things join together not as oppositional but as complementary parts to a whole.

"It is far too easy for teachers, like other people, to play their roles and do their jobs without serious consideration of the good and the right" (Greene, 1978, p. 46). The

lived experience of teaching for social justice is one of considering "the good and the right" and remaining oriented and animated by the development of a vision of what that is. In the following pages, I offer some interpretations of what it means to serve and sustain a vision of teaching and of justice. This first section explores the pairings of forward and backward, darkness and light, and reason and imagination.

Postcards From the Edge

Morris and Doll (2004) share the experience of being "exiled inside and outside the academy" (p. 94). In many ways, the conversations I share with my faculty participants echo this exile into the borders. They share concerns about the inflexibility of tenure and promotion processes, the weight of prescribed curricula, and the challenges they face with students when they try to teach differently, to name a few. "Most of my work is 'out there,'" Rosalind explains. Being on the edge, or crossing borders, however, does not seem to be an experience of solitary exile. Each of my faculty participants is involved in a community of scholars who share similar interests in teaching for social justice or with a public purpose in mind.

Liz and James participate in a loosely organized weekly dessert exchange with fellow faculty who care deeply about offering transformative learning experiences for their students. James explains:

> It is consensual validation. They are people who make you feel better. They are people who you like and value. It's a mutual admiration society; we feed off each other. I love these people.

For Rosalind, the community of scholars and activists she befriends through her research and community work provides solace and centering. For Morrie, his college's mission and identity offer "cover and protection" for his activities toward teaching for

social justice. He and Ellie both serve on campus committees that integrate teaching for social justice with topics such as service-learning, student activism and multicultural education. Although there is often constraint, there is freedom at the borders, too. Morris and Doll (2004) share this experience: "Although dis/positioned, . . . [we are] in position to do some kind of work that is carved and crafted inbetween spaces" (p. 103). In addition to the freedom of looking inside, outside and in the "inbetween spaces" of the academy, the place of the border invites seeing forward and looking back.

Seeing Forward, Looking Back

Ayers (1998), as I share in the first chapters of this paper, talks about Horton's "two-eyed approach" (p. 152) to his teaching for social justice: one eye for the present and one eye toward the future. Merleau-Ponty (1958/2003) proposes a different kind of "two-eyed approach;" he explores a notion of two horizons of experience. He suggests that from the vantage point of the present, there are two horizons: one that marks the past, and the one that marks the future. The horizon of the past is one to which we cannot return. It is unchanging in the sense that as experiences flow from the present to the past, we can never experience them again as such. The horizon of the future is constantly unfolding and has not yet been determined. When considered from the distant vantage point of the sphere, however, the horizon of the past leads to that of the future, and vice versa. When we look forward, we also look back; and, when we look back, we also look forward. "Every moment is contingent, partial, and incomplete" (Ayers, 2004, p. 144). Past and future merge into the present moment. Morrie's meditation minute provides a resting point between these horizons.

"The arc of the moral universe is long, but it bends toward justice" (Martin Luther King, Jr., as quoted by Ayers, 2004, p. 146). Merleau-Ponty's (1958/2003) double-horizon offers a bi-ocular view that speaks to the experience of sustaining a vision of teaching and being for social justice. It calls for awareness of the vocation of the teacher who looks both forward and back:

> Teachers need to be aware of how they personally confront the unnerving questions present in the lives of every teacher, every parent: What shall we teach them? How can we guide them? What hope can we offer them? How can we tell them what to do? . . . The risks are great, as are the uncertainties. (Greene, 1978, p. 47)

In Greene's reflections, I hear the voices of my faculty participants as they assess their present, in light of their past, and in preparation for the future. These reflections perhaps begin with visions of a new society, and then turn to visions of a new way of teaching. Imagining the possibilities, one teacher shares:

> I began to imagine a society in which people could love and accept one another for who they are. I imagined a society of people who would encourage others to live a life of realized potential. This, in turn, began to affect my perspectives towards my own class. I was beginning to imagine new pedagogical possibilities. (Slattery & Dees, 1998, p. 55)

In my conversations with Ellie, she shares with me how learning more about Catholic social teaching impacts her teaching and being with students. She begins to have a new language, one that is consonant with her institution, as well as, resonates with her personal passions and beliefs. Through conversations and professional development opportunities, she experiences a renewal in how she sees her students, her teaching, and the world.

Embracing "Every Deepday Madness"

Freire (1992/1999) offers, "It is impossible to live [critical pedagogy] without running risks" (p. 77). These risks range from the personal, to the intellectual, to the pedagogical. On his part, James recognizes that teaching critical thinking skills is not the same as critical teaching: "I know that what I am doing with some students is training them to become better protectors of their own stakes. We give them tools to become better arguers." Though he can praise students' advancement in debate skills, his greatest inner joy occurs when students determine to advance the cause of justice.

In a reflection about what poets are for, Heidegger (1971/2001) quotes the poet Hölderlin who states: "But where there is danger, there grows also what saves" (as cited in Heidegger, 1971/2000, p. 115). Being in-between, being a mediator, and serving as a meridian are experiences of attempting-to-balance. Heidegger also explains that "In the Middle Ages the word for balance, *die Wage*, still means about as much as hazard or risk" (p. 101). Inherent in the lived experience of teaching for social justice is balance and, therefore, risk. This rings true in the stories and experiences my faculty share with me.

At one point in the semester, I ask the faculty to tell me about stories, people, writings, etc., that help to sustain them in darker off-balance times. Liz's response to the darkness—what might be called the blues—is to transform it into music, color, movement and guttural sounds that communicate sadness and a call to action. She shares this poem by O'Meally (2003), "Make Music with Your Life"[3]:

[3] Reprinted by permission of the author. Robert G. O'Meally is Zora Neale Hurston Professor of English and Comparative Literature at Columbia University.

Make music with your life
a
    jagged
silver tune
cuts every deepday madness
Into jewels   that you wear

Carry 16 bars of old blues
wit/you
everywhere you go
walk thru azure sadness
howlin
Like a guitar player

In profound ways, Liz experiences her own "every deepday madness." "Did you see how many people were killed in Israel yesterday?" she asks me during one of our conversations. Her "every deepday madness" includes the deaths caused by war, children orphaned by natural disasters, an unfinished civil rights movement, a culture of anti-intellectualism, and apathy on campus. "The human condition demands that we learn to accept and give witness to things that call for sadness" (Connelly, 1994, p. 43). Liz turns her sadness-madness into song, into the words and actions of her teaching-being for social justice. Her 16 bars of old blues howl as a reminder of her vision.

Prophets, Dreamers, Psychics and Revolutionaries

This chapter begins with Martin Luther King, Jr., challenging the listener to remain awake through the revolution, and Greene's calling to wide-awakeness in teaching-being for justice. Prophets, such as King and Hanh, as well as late-night television psychics offer visions and can teach us to see. Dreamers and visionaries are other names we give those who invite us to new seeing. In Shakespeare, fools and madmen are typically the only people who can speak the truth, precisely because of their

role and place at the edges of society. They can point others toward resolution, as well as revolution.

As Martin Luther King, Jr. reminds his listeners in 1968, the fictional Rip Van Winkle slept through 20 years of revolution that, among other global developments, brought about the birth of the United States. His comments echo an eleventh century concern retold by Dillard (1999): "'Nowadays,' an eleventh-century Chinese Buddhist master complained, 'we see students who sit diligently but do not awaken'" (p. 61). Dillard (1999) adds her own sense of urgency for wide-awakeness and action:

> There were no formally heroic times, and there was no formerly pure generation. There is no one here but us chickens, and so it has always been: a people busy and powerful, knowledgeable, ambivalent, important, fearful, and self-aware; a people who scheme, promote, deceive, and conquer; who pray for their loved ones, and long to flee misery and skip death. . . . There is no whit less enlightenment under the tree by your street than there was under the Buddha's bo tree. (p. 88)

Dillard's comments make me think that there is no time like the present. There is no one any better or worse than me, or faculty and students, to work for change—"just us chickens" with all our human frailties and fortitudes.

When retelling *Pedagogy of the Oppressed* (1970/1994) as *Pedagogy of Hope* (1992/1999), Freire asserts, "A change in understanding . . .does not itself, however, mean a change in the concrete" (p. 26). My birth year was the year of King's sermon and his assassination; what is the revolution that King did not want me to miss? What is the concrete change that our current students can create? Today's students were born in the early-to-mid 1980s. Were his sermon delivered at present, King's admonition to stay awake through a revolution would still ring true: civil rights, non-violence, anti-war, and anti-poverty activities remain part of a justice-seeking community. King's dream can sound cliché unless we allow the full weight of the challenge to rest upon our shoulders

and hearts. Its endurance speaks not only to its evocative power but also to the entrenched injustice that it seeks to repeal. Revolution and oppression remain as active in 2005 as they were in 1968. Freire (1992/1999) reflects that "dreamers, utopians, [and] idealists" (p. 37) are central to educating for justice.

Fools Rush In

A classic song, "Fools Rush In," plays in the background of my mind when I reflect upon prophets, dreamers, psychics, and revolutionaries as teachers for social justice. The song warns, invites, and celebrates:

> Fools rush in where angels fear to tread
> And so I come to you my love
> My heart above my head
> Though I know the danger there. (Mercer & Bloom, 1940/1997, track 4)

Falling in love with teaching and social justice seems to bear quite a resemblance to falling in love with the man or woman of our dreams. Though skilled in the craft of reason and their disciplines, faculty who teach for social justice are oriented by something larger. In "Fools Rush In," heart wins over head, suggesting that it may be irrational to take the risk to love. Another interpretation might suggest that given the desire for love, and in the case of my faculty, a desire for social justice, the only possible response is to love, to teach for social justice.

Ayers reiterates the connections between love and teaching for social justice that I first read in Freire (1997/1994), and continue to see and hear. Ayers states succinctly, "Teaching is primarily a matter of love. The rest is ornamentation" (2004, p. 122). I see this love in Ellie's eyes that well up when a student has a personal revelation about identity and power and in Rosalind's investment in teaching and research that challenges the paradigm of economics and public policy. Liz offers these thoughts teaching and

love: “It’s a love-hate relationship, and more on the love than the hate. At least I feel that I’m doing something of worth. That’s the good thing about teaching.”

According to Heidegger (1971/2001), “The widest orbit of beings becomes present in the heart’s inner space” (p. 125). Though he is not discussing the connections between teaching for social justice and love, Heidegger’s words seem to fit here. By coming to teaching with their hearts above their heads, faculty who teach for social justice connect the “widest orbit of beings,” which might be called justice, with the inner core of their own being. Heidegger also suggests that “The more venturesome are the ones they are *only* when they are sayers to a greater degree” (p. 134, emphasis added). Here, faculty who teach for social justice are say-ers in their words and actions, as much as they are see-ers in their attending to the world as it is today and as they envision the future.

“Fools rush in where wise men never go” (Mercer & Bloom, 1940/1994). Who is a visionary and who is a street-corner psychic? What separates the prophet from the fantastical story-teller? Prophecy takes its roots in old French, Latin, Italian, Spanish and Greek words all of which refer to a “prediction of events.” A prophet is an “inspired revealer of God’s will; one who predicts; interpreter.” An etymological exploration of psychic and see-er shows that these words are linked internally with prophet. Judaeo-Christian traditions rely on the message of prophets, but those who perceive the world through other lenses, or are open to multiple interpretations of living-being, welcome the words and visions of a psychic or see-er. The differences between a dream and a fantasy, a psychic, a prophet and a see-er, are perhaps a matter of interpretation. In the etymological web of these words, I find that there is a dose of fantasy in prophetic vision,

that both psychics and visionaries are called to speak, and that fantastical stories sometimes can speak truths that we otherwise might not hear.

Believing in Worlds Away

Fighting poverty, challenging global environmental policies, and renewing democracy all seem to be dreams—impossible tasks that only a fool or madman might pursue. Faculty who teach for social justice seem to resonate with Connelly's (1994) thought that "The human condition demands that we learn to accept and give witness to things that call for sadness" (p. 43). Whether they are called prophets, dreamers, fools or revolutionaries, teachers for social justice are invested in attending to teaching-learning-being in ways that stretch what seems possible. They ask students to wonder about new possibilities, and from van Manen (2002), I learn that "Wonder is a vocative phenomenon" (p. 249). Wonder cannot be coerced, planned, or demanded; it must be evoked as a call and response. Those who teach for social justice evoke a wondering about what seems unbelievable.

Carroll's *Through the Looking Glass* (1946) also addresses the experience of believing in impossible things. Alice has this interaction with the Queen:

> The Queen said in a pitying tone, "Try again [Alice]: draw a long breath, and shut your eyes."
>
> Alice laughed. "There's no use trying," she said: "one *ca'n't* [*sic*] believe impossible things."
>
> "I daresay you haven't had much practice," said the Queen. "When I was your age, I always did it for half-an-hour a day. Why, sometimes I've believed as many as six impossible things before breakfast." (p. 76)

Rosalind, Morrie, Ellie, James, and Liz ask for more than the thirty minutes per day. They request Monday, Wednesday, and Friday from 10:00 a.m. to 11:00 a.m.; Tuesday and Thursday from 1:15 p.m. to 2:45 p.m.; and often, nights and weekends.

They ask students to believe impossible things during their time with them, to wonder about the seemingly impossible. “The person who is struck with wonder is overwhelmed with something that defies a quick resolution, a strategic action” (van Manen, 2002, p. 250). For example, Ellie asks students to accept oppression as a part of daily life. After viewing video diaries of college students who talk about racism, she invites students to wonder, “What would it mean if what these students are saying is true?”

The lived reality of racism, the earth as a living being, poverty as unnecessary, science as art, and art as activism, are seeming impossibilities—yet ones that the faculty challenge their students to believe. Believing in so-called impossible things may be the first step in translating fantasy to vision, and vision to reality. Teaching-learning for social justice may imply a suspension of belief that opens up a new encounter with reality. “Teaching is spectacularly unlimited” (Ayers, 2004, p. 119). Helping students to wonder about new worlds of justice parallels faculty members’ wondering about new worlds of teaching. Here is one teacher’s reflection about believing in impossible things:

> I began to imagine a society in which people could love and accept one another for who they are. I imagined a society of people who would encourage others to live a life of realized potential. This, in turn, began to affect my perspectives toward my own class. I was beginning to imagine new pedagogical possibilities. (Slattery & Dees, 1998, p. 55)

Serving and sustaining a foolish vision of social justice is much like my process of remaining oriented to the phenomenon during this exploration. In my reflections about the phenomenological process, I come to understand the importance of compass-plus-passion. Faculty who teach for social justice also seem to show compass-plus-passion in the way in which they remain oriented by the ongoing quest for social justice, and during that process experience the love and risk of impassioned belief.

The I'm-Possibility of Teaching-Being for Justice

"Psychosis or vision? . . . Hallucination or a vision of the divine?" (Morris & Doll, 2004, p. 98-99). These are questions that I have asked myself in relation to my chosen vocation; they also seem similar to questions that my faculty ask themselves. James shares with me, "I have the audacity to believe that I can make a difference through my teaching." Rosalind moves forward with her engaged research knowing that although it strengthens her teaching-being for justice, it may muddy the pathway to tenure. Ellie and Morrie trust that service-learning creates memories that continue to teach far past the semester's end. And, Liz believes that theatre and dance can provide a curriculum of justice for the viewing public. Believing in impossible things sustains faculty who teach for social justice through the challenges and barriers of their dreams-in-process.

In opening up her notion of "wide-awakeness," Greene (1978, p. 42) turns to the reflections of Thoreau (1963). She quotes a passage from *Walden*, which reads in part:

> We must learn to reawaken and keep ourselves awake, not by mechanical aids, but by an infinite expectation of the dawn, which does not forsake us in our soundest sleep. (pp. 66-67)

This journey to understand the lived experience of see(k)ing and attending has brought me from the classroom, to the office, to the clinical setting, and beyond. Remaining awake through a great revolution requires seeing and vision, attention to students and process, translating sight into action, and embracing the truth revealed in madness and impossibilities. French and Garcia-Lopez (2002) are certain: "We believe that we can teach like our eyes can see" (p. xvi). So, too, the faculty I know.

Through these two meaning-making chapters of the lived experience of teaching for social justice in the context of higher education, I meet faculty who speak-and-move through articulation and see-and-move through see(k)ing, all within the process of being-and-becoming. To articulate and to seek involve bodily, emotional, and cognitive responses; the dualisms of education begin to melt away. Teaching-learning for social justice awakens students and teachers to a cycle of attending in which speaking, thinking, doing, seeing, listening, and feeling all fold into one another. This renders both an evolution of justice and a revolution of teaching. In the final chapter, I explore how the lessons of these two themes can inform pedagogy and policy in support of faculty who seek a just society and who strive to create institutions of higher education where social justice is part of the *currere*.

CHAPTER SEVEN:

TEACHING FOR SOCIAL JUSTICE—

CULTURE, *CURRERE COMMUNIS* AND PASSION

The two previous thematizing chapters offer a hermeneutic interpretation of the lived experiences of Ellie, James, Morrie, Liz, and Rosalind as revealed through my own lens and bracketed understandings. Teaching for social justice as articulation is a holistic act of speaking, teaching, and being; it is a call and a response between students, faculty, and the world around them. Staying awake in teaching for social justice implies comprehensive attendance to culture, to students, to learning, and to justice; it is a looking inward, looking among, and looking forward. This phenomenological investigation invites me to articulate and to stay awake in a similar manner. What more does this journey call me to say? What have the lived experiences of my faculty participants, and my readings, reflections, and experiences of this journey awakened in me?

As I step back from the pathway of this research thus far, I return to the orienting question of my inquiry: What is the lived experience of teaching for social justice in the context of higher education? I wonder not only about individuals' lived experiences of teaching for social justice, but also how these lived experiences intersect, diverge, and evoke from one another a phenomenological nod, new questions, and implications for pedagogy, policy and practice. I also return to Ishmael's invitation:

> Teacher seeks pupil.
> Must have an earnest desire to save the world.
> Apply in person. (D. Quinn, 1992, p. 4)

I am both teacher and pupil. I possess an earnest, although imperfect, desire to increase justice in this world and to invite students to awareness and action on behalf of justice. I have pursued Ishmael's questions for what seems my entire life. And, for the previous two years, I have immersed myself in a process of understanding what it means to seek, desire, save, and apply both in teaching for social justice and in phenomenological inquiry. Van Manen (1990) suggests that the aim of phenomenological research is to impact positively the teaching and learning process. I aspire to impact positively the place and process of teaching for social justice in the context of higher education. I arrive at the end of this phenomenological journey having surpassed the visible horizon I witnessed two years ago, and I now find myself far from the new one that I have been invited to see. It may be said, that for the two years of this research I primarily have been the pupil: reading, listening, observing, and writing. In this final turning, perhaps my role as a teacher comes to the fore as I explore the pedagogical implications of this inquiry.

As I enter this chapter, I begin by offering a few thoughts that provide a foundation for the ideas that follow. The first two thoughts are statements about what may seem obvious to most readers (and to me). The third statement comes to mind as I reflect on the parts and the whole that have comprised this phenomenological journey. First, my experience of this inquiry affirms my understanding that faculty who teach for social justice in the context of higher education learn to make a home within higher education while also attempting to challenge its structures. They are insiders-outsiders who feel these statuses to differing degrees. Second, the lived experiences of my faculty participants suggest that cultural and pedagogical forces often maintain teaching for

social justice at the borders of colleges and universities, whether within the idiosyncratic domain of one professor or concentrated in departments such as women's studies. Some pedagogical trends such as service-learning, or institutional missions, traverse this border and provide an opening for questions of social justice. Third, my hermeneutic interpretation of the lived experience of faculty who teach for social justice suggests improvements in teaching-learning and justice-seeking activities in the lives of faculty, students, and the greater community. I weave together considerations of these three pedagogical situations throughout this chapter.

In the following pages, I offer reflections from my participation in this work-in-progress. These ideas emerge as threads throughout the dissertation and show themselves here in three themes. The first theme concerns the multiple facets of contemporary society and the experience of teaching for social justice in higher education. I then propose the idea of a *currere communis* as a way to conceive of the teaching and learning communities engaged in teaching for social justice. Finally, this chapter and dissertation come to a close with a return to Ishmael's invitation, my reflections on ideas for future research, and my experiences and hopes for moving forward with compass-plus-passion in my own life as a teacher-learner for social justice.

Contemporary Society and Teaching for Social Justice

The lived realities of contemporary society make the questions of social justice and injustice as urgent as they have ever been. Poverty, violence, and domination of the earth are up. Housing subsidies, investments in education, and protections of civil liberties are down. I am reminded of Bigelow's (1998) writing exercise about the lives and stories that a soccer ball represents and Arries' re-presentation of the orange as a

product of migrant labor (as cited in Williard, 2003). During my semester in the classroom with my faculty participants, the United States experienced a presidential election, the continuation of the Iraq War, the proposal of revisions to the U.S. Constitution's definition of marriage, and debates about oil exploration in the Alaskan wilderness. Social security, business, and health care also loom ahead. How our students and us make sense of these situations is through the lens of culture—a culture that is multiply influenced, sustained, and sometimes challenged. In this phenomenological journey this sense-making came through in questioning the taken-for-granted, flipping the script, examining the real world, and using real words.

After investing the year with my faculty, I now more fully understand why Giroux (1992) uses the term "cultural workers" (p. 147) to name those who teach from a critical perspective or teach for social justice. Though they teach philosophy, literature, multicultural communication, policy, and research methods, my faculty also teach within and against a contemporary cultural context that is often antithetical to critical thinking, and that typically does not engender conscientization. Levin (1989) explains that "Very soon after birth, the infant manifests a desire to hear. . . . Early in life, the child's listening becomes a channel of and for desire" (p. 77-78). Cultural messages of all stripes answer children's desires to hear, and in doing so influence their future desires for themselves and the world around them. Faculty who teach for social justice strive to reshape what is heard and to reshape culture: the culture of higher education, the culture of their disciplines, and the culture of local and world communities. A few notes about societal influences as they relate to teaching for social justice bear notice.

From Liberal and Conservative to Ideas and Ideologies

Recent selections from the *Chronicle of Higher Education* show the wide perspectives on how the context of higher education is perceived as liberal or conservative and the extent to which it is politicized. Jacobson states, "On left-leaning campuses across the country, professors on the right feel disenfranchised" (Jacobson, 2005, p. A8). I also read that "Conservatives, too, are politicizing campus," (Riley, 2005, p. B20). And most recently, Bahr (2005) links the conservative/liberal political environment with the dilemma of telling the truth of her being and addressing the truth of her discipline. She offers:

> Like many other academics, I have dedicated my life to the faithful transmission of the truth as best I can discern it. It makes me sick to my stomach to think of falsifying the truth, or even sacrificing my right to have an informed professional opinion. (p. B5)

The faculty who joined me this past year identify themselves for the most part as liberal rather than conservative; more likely than not, they suggest that they experience barriers to their teaching for justice rather than support for it. But can these stumbling blocks be attributed to a growing liberal or conservative environment on campus or in society? Though I believe that this question does deserve exploration, the faculty experiences that I encountered in story and in person, suggest that another question should be surfaced: How are ideas and ideologies impacting student learning in general, and more specifically their learning for social justice?

Whether deemed liberal or conservative, there is a growing sense among some faculty, including many of my participants, that there is a culture of anti-intellectualism on campus. Higher education and the disciplines are both liberal and conservative. They are both/and, rather than either/or, and this "and-stammering" (Reynolds & Webber, p.

2004, p. 3) is an indication that the answer to the question of liberalism-conservatism remains a matter of position and interpretation. The labels matter less than the substance that they represent.

Shifting the conversation away from the liberal-conservative dichotomy might help faculty and students focus more on ideas rather than ideologies. Idea is formed on the Greek and Latin *idea*, and suggests a "conception, design, form, figure; mental image." The Greek *idea+logia* form ideology with means an "ideal or visionary speculation; system of ideas, esp. concerning social and political life." Idea is singular; ideology is systemic. James tells his students that human behavior is "multiply determined" and that sometimes we understand it correctly, other times incorrectly, and often we will never know. Teaching for social justice shifts the focus from systems of thought to the multiple factors that influence the multiple perspectives of culture, policy, curriculum, etc. regardless of whether they are deemed liberal or conservative.

For example, at one point during their media watch of the presidential election campaign, Rosalind's students discuss what it means to be pro-business and pro-education. Rosalind helps her students remove the labels attached to pro-business and pro-education attitudes that typically are understood as conservative and liberal, respectively. She pushes with them against these definitions. Without such labels, students begin to identify the multiple factors that might determine a response to business or education policies. They see that a person can be pro-business and pro-education. They begin to break down the ideologies of liberal and conservative into a complex weaving of ideas that are both/and.

Why not a Cowboy-Professor?

As I mention throughout the second half of this dissertation, one of the most powerful national events to shape the fall 2004 semester was the presidential election campaign and the manner in which it lifts up questions, policies, and practices for greater attention. The media often described the choice as one between the Cowboy George H. W. Bush, and the Professor John F. Kerry. Little media attention was paid to Ralph Nader, and I do not recall that he was even assigned a persona like the cowboy and the professor. Though I do understand why attaching catchy monikers like this can liven discussion or exaggerate differences, my faculty participants and I are disheartened when much of the culture and media essentialize candidates in this way. Again, they are both/and; they are complex. Rather than focusing on what the Stetson and mortarboard suggest, students and voters should focus on the candidates' policies, ideas and experiences. Attending and wide-awakeness are required for such thought-provoking analysis.

From time to time, I hear essayist Baxter Black on National Public Radio who self-describes as a cowboy poet. The first time I heard this description, my listening stuck. A cowboy poet? I love how the juxtaposition of these two words draws me to consider the complexities of Black rather than a single identity of rancher, or artist, or large animal physician (which he also calls himself). Teaching for social justice brings words and ideas together in such a way that students pause to think differently, and to re-think that which they previously concluded. Bush is an outdoor enthusiast who would not sign the international Kyoto environmental treaty; Kerry is a veteran turned war protester. Faculty must continue to show these seeming contradictions side-by-side for critical

evaluation. By inviting students to see and re-see, they also invite students to interpret rather than "stand-under" (Ellsworth, 1997, p. 92) what contemporary society presents to them.

What I learned throughout this process is that the personal is the political is the intellectual. Faculty, too, are neither simply cowboys nor professors. In an interview with Torres (1998), Giroux states, "My politics are grounded in my role as a teacher, writer, and public intellectual" (p. 147). Might it also be possible that one's role as a teacher is grounded in his or her role as a writer, public intellectual, political being, parent, partner, etc.? "And-stammering" (Reynolds & Webber, 2004, p. 3) suggests that faculty are all these things at once. I now shift to the impact of media and culture on teaching for social justice, and vice versa.

Media, Communication, and Technology

In an almost Orwellian prescience, Heidegger (1971/2001) addresses the growing power of the media: "Television . . . will soon pervade and dominate the whole machinery of communication" (p. 163). What would he say of on-demand news and entertainment, cell phones, and internet communication? I previously have been aware of the impact of mass media on shaping cultural attitudes, but never moreso since this phenomenological exploration. I keep returning to Levin's (1989) suggestion that as young children we yearn to hear, and that through our hearing our desires take shape. What forms a public curriculum for students, faculty and the community? These are the messages that inform our envisioned futures. They form a magic mirror in which we see ourselves and our futures. Faculty who teach for social justice contribute an essential voice in inviting students to read the world and read the word in their own terms.

"Educators who refuse to acknowledge popular culture as a significant basis of knowledge often devalue students by refusing to work with the knowledge that the students actually have" (Giroux, 1992, p. 182). What is hip? Teaching for social justice involves both an embrace of mass media and culture as well as putting it in abeyance. For example, if we want to examine with students the public health issue of teen pregnancy, we must first turn to the knowledge and experience of teen pregnancy that students bring to the discussion. Freire and Macedo (1987) might call it reading the world; Greene (1978) might call this awakening unconsidered truth; and, Gadamer (1960/2000) might call it naming and bracketing pre-understandings.

Faculty who teach for social justice must continue to provide opportunities for students' lived experiences to inform intellectual pursuit in meaningful ways. In Liz's class, students read Baldwin's (1954/2004) "Fifth Avenue Uptown: A Letter from Harlem" which explores racial and economic oppression; her student Martin talks about his growing up in inner city Baltimore and how the Black community is portrayed on the nightly news. She asks the class, how are Baldwin's concerns of fifty years ago present and not-present today? What is your response?

Voice-Over: Speaking Truth to Power

As revealed in many places throughout my phenomenological journey, the lived experience of teaching for social justice is one of asking questions. The physical representation of the question, "?" shows the articulated spine and speaking-teaching-being for social justice. The emphatic declarative sentence is marked by "!" showing rigidity and lack of consideration of alternate information and opinion. Though not in a literal fashion, the articulated spine of the jitterbug can be perceived as a question that

challenges the political, cultural, and economic power of Blacks in America. The "?" of the jitterbug is responded to by the "!" of the lindy hop. In the burgeoning question of civil rights, the "?" is met by a reassertion of dominant power "!"

A Quaker adage encourages people to "speak truth to power." Asking questions is one way that teaching for social justice invites a new truth to the conversation. This exploration of the lived experiences of faculty who teach for social justice brings me to a new understanding of the significance of simply asking questions. From the perspectives of those in power, asking questions often is perceived as liberal indoctrination, revealing new information is suspect, and unveiling the foundational assumptions a democratic society is heretical. These activities do not necessarily have an outwardly critical (as in Freire) intent. These activities represent the value in higher education that faculty enlarge and deepen the information, ideas, and theories that form the basis of judgment. But, asking questions that challenge dominant structures is viewed as a partisan activity, while asking questions that serve to reinforce power is the norm.

Critical Questions

All of this suggests to me that teaching for social justice may be the simple act of questioning, and that who hears the question determines the extent to which it challenges power or helps to reveal new information for critical reflection. Heidegger (1971/2001) offers the following perspective, "The logic of reason is itself the organization of the dominion of purposeful self-assertion in the objective" (p. 130). As I read this albeit difficult sentence, I hear Heidegger suggesting that the logic of objective rationality creates a self-perpetuating circle in which questions about its dominion, logically undertaken, return the questioner to the power of reason. Faculty who teach for social

justice interrupt this cycle both with questions and with a refusal exclusively to employ the evaluation and evidence that first led to a cultural belief.

For example, in order to discuss humans' moral relationship to the earth, Morrie must first introduce a framework of inter-relationship that differentiates itself from the theory of dominion. He challenges the culturally conscripted curriculum of human's dominion of the world. He asks a question, but in order to explore an answer, he applies not only the largely accepted framework of man's dominion over the earth but also one in which man, too, is earthly. Teaching for social justice is perceived as a partisan activity, when to many it is a simple act of giving voice and asking questions in new ways. To question is the thing. Lived perceptions of power contribute to how we name something critical thinking or critical pedagogy—or perhaps something else entirely, or even both simultaneously.

Critical pedagogy suggests that questions of social justice are contextualized in the perspectives of the less powerful and in the perspectives of students. In a conversation about critical teaching, Freire explains to Torres (1998), "My greatest preoccupation is method as a means to knowledge. Still, we must ask ourselves: to know in favor of what and, therefore, against what . . .; in whose favor to know, and against whom to know" (p. 99). In a conversation with Horton, Freire also suggests that when introducing liberatory education to students that teachers begin slowly so that they do not lose their moorings entirely (Bell et al., 1990). Perhaps this lesson also applies to those who aspire to teach for social justice. Teaching for social justice might begin with the simple act of questioning and introducing new knowledge, and later become a more intentional investigation of power and privilege.

Derrida, Oprah, hooks and Who?

In the group conversation with my faculty participants, they explore their desire that the work of the academy impact the world outside of the academy. The dominant voices in the public arena are ones that emphasize simplified solutions to simplified problems, they contend. "The United States does not have the culture of the public intellectual like France, for example. We don't open the paper and read Derrida," explains Morrie. "The best we have is Oprah," answers James. He is serious. Others at the table agree that Oprah is a voice in the public media who often opens up issues of justice and right living in ways that engage the general public. Can Morrie, James, and other faculty who teach for social justice more strongly impact a public curriculum for justice by taking lessons from Oprah?

In a lecture I attended, hooks refers to herself as a public intellectual. She explains that her publication of books about racism, poverty, and love, in a language that is accessible to most people, makes scholarship available to the general public and informs their choices about policy and practice. Early in my own professional development, I read Kozol's (1988) *Rachel and Her Children: Homeless Families in America* and Kotlowitz's (1991) *There are No Children Here: The Story of Two Boys Growing Up in the Other America*, and thought that this is the kind of writing that I want to do. I want to be passionate, invite people to see oppression, share information, and elicit action. After hearing hooks I began to think about what it means to be a public intellectual. Is that what I hope to be? In 1992, Giroux writes that there are "new possibilities for rethinking the role that university educators might play as critically engaged public intellectuals" (1992, p. 90). The possibilities remain.

The pedagogical implications about the lived experience of teaching for social justice are both within and without higher education. The lived experience of teaching for social justice is one of teaching within the classroom and being grounded in the hopes of improving society at large. Teaching for social justice is an experience of being in-place and being dis-placed. Each of my faculty participants finds official and un-official outlets for community involvement and transformation. For some, like Rosalind's participation in a community development corporation, this scholarship-in-action buoys faculty members' spirits and allows them to see their ideas take shape outside academe. Activities such as these are one way that faculty participate in a public curriculum for social justice through on-the-ground activism.

My phenomenological exploration of the lived experience of teaching for social justice in the context of higher education suggests that the tradition of the public intellectual might be taking new shape, and requires new recognition and prodding. I recently overheard a faculty member say, "If we can't show the public that what we do is important, that's our own fault." Higher education must create avenues for public sharing of scholarly knowledge, and for public knowledge to impact scholarly pursuit. Rosalind's community development work and community-based research is one example. Perhaps in a pathway similar to hooks, Morrie uses his knowledge and talents to translate Eastern philosophy into everyday language in books that encourage mindfulness in daily living and respect for the earth. Liz's notion of theater as a public curriculum is also of note. Ellie is a central figure in a college-sponsored speech and hearing clinic for low-income people. And, James brings his knowledge of multiculturalism to local teachers and teachers-in-training.

I wonder about the voice of the public intellectual and to whom it speaks. Perhaps the French read Derrida in *Le Monde*, but I believe that public intellectuals should speak to the readers of the *New York Times*, as well as readers of all kinds of media. In this way, faculty can serve as medians and meridians for social justice; they can activate their peripatetic qualities. After the presidential election and encouraged, in part, by the experience of this research, I penned my first-ever letter to the editor. I wrote to my local Prince George's County Gazette and reflected on my election experience at Mother Jones Elementary School in light of Mother Jones' battle-cry to "Pray for the dead, and fight like hell for the living" (as cited in Gorn, 2001). Is this public intellectualism, activism, or something else? Perhaps it matters not what it is called, as much as it matters that it happens. I suggest that faculty who teach for social justice take a stand publicly, and that they turn upward and outward just a little bit more. In this way, the cultural work of teaching for social justice continues on the grassroots as well as a societal level.

The Language of Longing

Freire (1970/1994), Ayers (2004), Greene (1978), Kincheloe (2004) and many others refer to love as the core impetus in teaching and in teaching for justice. The lived experience of teaching for social justice is an act of love and an articulated set of values and actions. It is a wide-awake longing for that which we cannot fully articulate; however, if scholars, students and citizens are to work together in teaching-learning for social justice, it seems that we must learn to speak about that which seems ineffable.

By their very nature, language and discourse are inter-subjective and interpretive. I contend that we cannot define a discourse of teaching for social justice and then invite people to participate. Much like the gathering of my faculty participants, educators must

take a chance that when people come together in a spirit of justice-seeking, the discourse will emerge. If we can make the road by walking, perhaps we can craft a discourse through talking. Troubling language is a theme within teaching for social justice; here it shows through implications for the language of disciplines and institutions.

Becoming (Un)Disciplined

Continuing the paradox of embracing the both/and rather than the either/or, I believe that faculty who teach for social justice must move closer to their disciplines, as well as create an environment that is multi-disciplinary in nature. An examination of the origins of the academic disciplines will likely reveal philosophical and practical language that speaks to concerns about serving society. This is one of the approaches, for example, that I use when inviting faculty to consider service-learning pedagogy. Scholars are schooled in the expertise and language of their disciplines; faculty read their worlds and use the words of their disciplinary lenses. Supporting a culture of teaching for social justice requires a stepping into the idioms and local expressions in the departments and colleges across campus.

In addition to returning to the roots of the disciplines, I also suggest that faculty become un-disciplined, that they consider multiple ways of knowing, and embrace the inter-disciplinary nature of complex societal issues. My faculty participants are grounded in many disciplines; they co-teach across disciplines; and, some teach in fields in which they have no formal preparation *per se*. Their interdisciplinary work and relationships help to build a language of social justice that they use with students and with others in their teaching-being for justice. Creating interdisciplinary communities focused on issues

of social justice can strengthen the individuals and begin to impact institutions of higher education.

Conceivably research can become un-disciplined, too. The work of Palmer (1998, 2000) and Nash (2004) show what I might call a scholarship of teaching and being—providing an extension to the scholarship of teaching and learning. Perhaps there is a scholarship of teaching for social justice waiting to show itself. James and Rosalind have each written chapters for different books that explore the intersections between their work as scholars, their commitments to social change, and their lives as multi-dimensional human beings. Gaining both disciplinary and institutional acceptance will be the key.

Institution-Speak for Social Justice

Most colleges and universities are institutional bureaucracies that speak through their actions, the ways in which they are organized, in whom they give power, and how they distribute financial and human resources. They are also human organizations with common goals and objectives, enacted with varying degrees of fidelity. What is the language of higher education that would resonate and contribute toward teaching-learning for social justice? Taking a cue from the definitions of teaching for social justice, I suggest that the current language of higher education can be re-defined or extended to include greater recognition and validation of teaching for social justice. The three-legged stool of teaching, research, and scholarship contains essential elements of teaching for social justice. The tenure process should recognize teaching more, and should allow "credit" for engaged research and community work.

Institutional support for teaching for social justice also can be evidenced in the amount of resources dedicated to programs such as community partnerships for local

economic development, community-based research, service-learning, and investment in local schools, local arts, and the local environment. Colleges and universities also can show their support of social justice and community engagement at the level of institutional assessment and enrollment management. St. Mary's College of California included the notion of creating a culture of social justice as one of the three institutional attributes that would be used in their re-accreditation. Also, two new optional categories are being added to the Carnegie classifications of higher education that help to examine the role of the public in shaping the priorities of the institution. Certainly this is one step toward a language that asserts higher education's interdependent role with community and its possibility of being a catalyst of justice. From this notion of critical teaching as cultural work involving ideas, language, and institutions, I shift to explore the development of a *currere communis* that supports the cycle of "see-judge-act" (Holland & Henriot, 1983/2003), what Rosalind would call "power, voice and choice" in teaching-being for social justice.

A *Currere Communis* For Social Justice

"It is clear that the life-world is always at the same time a communal world that involves being with other people as well" (Gadamer, 1960/2000, p. 24). The importance of community to the lived experience of teaching for social justice shows itself strongly throughout my journey. Whether within the classroom, in partnership with the public, among faculty and staff, or with family and friends, being together in this experience increases its possibility for continuing. "The near and the far at once envelop and exclude one another and that precisely in this conjoint (and only seemingly contradictory) action,

they call upon place as their common ground" (Casey, 1993, p. 69). I am called to explore a notion of *currere communis* for social justice.

There are two ways in which I propose to understand *currere* and *communis* in teaching-being for social justice. *Currere*, as previously explored, is a notion of curriculum that emphasizes the journey, the rhythms, and the life-long pathway of learning and being (Pinar, et al., 1995). I would add a layer of *currere* specific to teaching for social justice. Here, *currere* is also the journey of increasing an understanding of and the presence of social justice, and it is the journey of serving and sustaining a vision of social justice and its teaching. In the concept of *communis,* I emphasize the interdependence of communities in teaching-being for social justice. *Communis* also reflects the notion that community is a whole made of parts. Gadamer (1960/2000) explores "*sensus communis*" (p. 19) as it relates to the development of humanism, notions of wisdom and scholarship, and the common needs of community. *Currere communis* for social justice emphasizes the journey to community, the journey to interpret as a way of knowing, the journey to encourage social justice.

Transformative Learning and Faculty Life

My reading, listening, observing, and interpreting show the importance of community and relationship in the classroom. Attending to students and language, asking questions, de-mystifying, re-framing and re-naming are activities of teaching-being for justice embarked upon as a collective. What would it mean to create a community of educators that supports a similar transformative teaching-being?

In order to find such a framework, I turn to the lessons of this phenomenological journey as well as the work of Parks Daloz (2000). He proposes four essential conditions

of a learning environment that support students' transformative learning for the common good. In his language they are: a mentoring community, presence of the other, reflective discourse, and opportunities for committed action (p. 112-117). In this section, I interpret Parks Daloz' ideas into a language that reflects hermeneutic phenomenology, critical pedagogy, and most importantly, the lived experiences of the faculty who shared their lives with me. As I write about these four conditions and my experiences with my faculty participants, I come to realize that the *currere communis* created by my research, may be a model to consider for future support of faculty.

Communities of Praxis

Education is not an individual event, but rather a common journey, of shared burdens and shared joys. "[It is] the internal 'I must,' that natural imperative that arises as I receive the other" (Noddings, 1986, p. 47), that brings faculty of like-minded concern together. What Parks Daloz (2000) calls a community of mentoring and support, I call a community of praxis to reflect the theory-to-praxis orientation of faculty who teach for social justice. My research activities invite faculty to become part of a community of praxis in which we reflect on our lives as educators and as whole people, consider the lived experiences that shape our choices, and strive to engender commitments to social justice in our students. The community of praxis of this research is experienced both one-on-one and in a group, and the faculty participants comment on the benefits of both types of engagement.

A *currere communis* also strives to provide gatherings at the so-called borders of higher education, such as national conferences on race and gender equity, and in the center of higher education, such as in campus conversations about core curricula, lived

mission, and community relations. As a mentoring community, the *currere communis* provides the opportunity for peer support, the guidance of experienced faculty, and an opening to be mentored and guided by community partners and students.

The Stranger Within and Without

Parks Daloz (2000) suggests the presence of the other is an important condition in transformative learning environments. As I consider what it means to support a community of faculty who teach for social justice, I think that the other is represented both within and without of the individual person. First, the other can be seen more akin to what Parks Daloz proposes, and reflective of Levinas' (1961/2000) ideas of the other: a physical being who is like me, but not like me; a person who possess foreign qualities that both frighten and intrigue me; a being in whom my own being is dependent. An interdisciplinary gathering itself might produce encounters of otherness that would suffice this idea; however, a deeper engagement with the other or with the stranger might be an environment where the deep issues of oppression and justice are addressed as they show themselves in the gathered community.

The second way in which faculty in community can be encouraged to see the other is by looking in the mirror, by attending to the self and doing an "I exam." Greene (1973) would call this a wide-awakeness to the strangeness of the teaching self. In this text I also call this being true to our words. Liz explains it by saying that "You always have to ask yourself, what's my agenda?" This phenomenological journey suggests that faculty openly receive the opportunity to consider, "What's my agenda?" My own presence in the classroom and in conversation, combined with the presence of the internalized other, welcome faculty into a consideration of wholeness and integrity. "In

fact, being outside oneself is the positive possibility of being wholly with something else" (Gadamer, 1960/2000, p. 126). Being outside and seeing the self as other enables faculty who teach for justice to be with students and each other in the teaching-learning of justice.

Speaking-Being Justice

Finally, what faculty members seek to provide for their students, they must also seek to provide for themselves: articulation in word and deed, staying awake to opportunities to speak and teach on behalf of justice. Parks Daloz (2000) calls this reflective discourse and opportunities for committed action; here, I call it speaking-being justice. I already have suggested ways in which faculty can be together in their speaking and being for justice. At this point in the discussion I would like to emphasize the importance of bringing more visibility to teaching for social justice and to enlarge the community of praxis to include educators more broadly defined.

The community of educators for justice in higher education is not exclusively within the academic disciplines. The *currere communis* for social justice also includes student affairs professionals and other staff who are committed to education and action on behalf of justice. Through their scholarship, service, and teaching, the faculty members in my study develop relationships with student affairs staff members who share their vision of teaching-being for social justice. These relationships emerge both by design and default; my purpose in showing this characteristic here is to encourage intentional partnership among all educators who desire to speak and be for social justice within the context of higher education. Faculty who teach for social justice seem

predisposed to believe that knowledge emerges from several sources; if they have not connected with like-minded student affairs professionals, they should.

Likewise, student affairs professionals who ground their practice in a social justice orientation must learn to articulate this theory and practice to faculty colleagues and partner with them in meaningful work. Whenever possible, faculty and student affairs professionals can partner for programs and research, share resources, explore dimensions of a curriculum for social justice, and meet for mutual support and development. When educators gather to walk the road of a *currere communis* for social justice, students would begin to experience an institution whose parts reflect a whole. Through time, they might engage in their own speaking-being for justice, and institutions might begin to shift their posture toward justice as well. Being-with both in language and in practice is essential to the future of teaching for social justice in the context of higher education.

Awakening New Generations to Teaching and Justice

Many of the faculty I meet, both in this study and on campuses, who teach for social justice, are children of the 1950s and 1960s, an era of several social and political movements in the United States: women's rights, civil rights, anti-war, and anti-poverty. These messages and images provide an historic and cultural foundation to many faculty members' teaching for justice. Many educators, like me, are encouraged to teach for social justice also as a result of our religio-spiritual upbringing. When I first embarked on this phenomenological exploration, I assumed that it would suggest implications for encouraging faculty to develop lived commitments to social justice, which in turn, would benefit students and society at large. My experience of the past year presents a new

question and new ideas about the future of teaching for social justice in higher education. What is the future of a *currere communis* for social justice?

By progressing through a series of "How?" and "Why?" questions akin to Holland and Henriot's (1983/2003) social analysis, I am drawn to see the generational impact of this question and believe that this research calls for pedagogical implications. This multi-generational reflection is self-serving in that my desire is to promote the continued presence of faculty who teach for social justice in the context of higher education. However, this approach is also in the interest of extending the impact of a *currere communis* for social justice beyond higher education. In order to have faculty who teach for social justice, we need to encourage students to embark on academic careers; in order to have a talented and diverse community of students who might become committed to social justice and might also become scholars, my attention also turns to the community. Here, I share how pedagogy in three arenas can support the awakening of future generations to teaching and being for social justice. In this section, I begin with a few more thoughts about the formation and support of faculty; I shift to ideas that affect students' learning-being for social justice, and I conclude with an application of the lessons of this study to the greater community.

Supporting and Encouraging Faculty

Liz shares a story in which her co-instructor's ability to speak freely with students about his political views is markedly different after he received tenure. During our lunch together, my faculty participants tell me that if I should want to be a faculty member who teaches with justice in mind that I should "suck it up" and meet the traditional demands of the discipline before I can be permitted to explore more justice-orientated or marginal

topics. In the moment, I feel absolutely defeated by this realistic assessment; teaching is my vocation for living my passion for justice, and yet, I must work from another passion to come to my own voice.

I believe that we enhance the teaching and learning experiences of students, and impact the development of a more just society, by attending to the lived experiences of teachers. The development of a community of support for faculty members reflects the type of support and encouragement this exploration suggests. As I learn more about the lived experience of faculty who teach for social justice, I come to understand that there are pedagogical implications for the professional preparation that grants them access.

What can be done to enhance the freedom to teach for justice among younger faculty members? Those with tenure can continue to raise their voices to affect both institutional and disciplinary change. Those who are invested in a *currere communis* for social justice must take up the cause within their disciplinary associations, and mentor undergraduate students, graduate students, and untenured faculty who show interest in critical teaching.

Teaching Students

I return to the experiences that brought James and me to this work. James and I are the same age and are children of parents who were contemporaries of the social and political activists mentioned above. Living in a rural Pennsylvania mining community, my parents mostly read about these social sea changes rather than participated in them. James is from a military family who moved regularly; I suspect that his dinner table conversations about war and race were different from the infrequent ones at my own dinner table. James and I grew up in very different circumstances and, yet, we both are

compelled to teach for justice. The classroom is where our reading of the world meets a reading of the word, and a desire for teaching takes root.

James tells his story of being an outsider: as a Black student in White schools, as a talented Black student in the midst of an under-achieving school, and as a young gay man in a masculine culture. These are personal experiences of in/justice that ground the questions he now seeks to explore with his students. James' personal relationships with his teachers both supported and challenged the development of the multiple dimensions of his identity. But, it is an encounter with African American literature that sparked his passion for justice and began to offer a language for him to explore it. I previously have offered how my lived history of faith informs my pursuit of justice, but there were other influences I have not yet considered. Memories of my education include reading the *Grapes of Wrath* (Steinbeck, 1939/2002), preparing a speech about homelessness and the de-institutionalization of the mentally ill, reading about Desmond Tutu and South African apartheid. These types of activities continued through my college education.

Students who sit in our classrooms are affected by the culture around them in various ways. They bring with them multiple experiences of power and oppression, of religious influences, of media saturation, and of participation in social or political movements. As an educator concerned that teaching for social justice become a growing trend in higher education, I now realize even more strongly the importance of how my colleagues and I tap into and expand students' knowledge and experience. Some students naturally will be inclined toward questions of justice; for others it is a particular book, a conversation during advising, an expedition to the local park, or an experience of service-learning that introduces the question.

Faculty members' dis/positions toward teaching and justice can encourage students to take a stand and to entertain the idea of speaking-being for justice, perhaps in the professorate. Before these students are in the classrooms of higher education, they must be welcomed and prepared. Affirmative action policies in higher education, financial aid, support for first generation students all impact the future development of scholar-activists in under-represented groups. This study suggests to me access to higher education is a critical issue as it relates to the growing of the professorate and the possibility that the professorate is committed to teaching for justice.

Teaching Community

Though it may seem less directly related, I believe that this exploration of the lived experience of teaching for social justice impacts higher education's responsibility to reach out to the public in general, as well as how K-12 education is framed. First glimpses of this pedagogical implication are visible in my discussion of contemporary culture and the importance of multiple expressions of public intellectualism. Awakening a new generation of students, faculty, and citizens to teaching and being for social justice occurs in the education of children and adolescents.

The notion of *Teaching Community* for hooks (2003) has multiple meanings; among them, she suggests a role for higher education in K-12 education in support of democratic learning and being. She describes, "Ensuring literacy is the vital link between the public school system and university settings" (p. 41). The pedagogical implications of my understanding of teaching for social justice and its future suggest that higher education's partnerships with schools can cement interdependency, create possibilities for

mutual development, provide an avenue for reciprocal learning, and honor and invite questions of social justice in our youngest students.

Morris and Doll (2004) suggest, "Spiders spinning in small places cannot see the world around them and may get squashed from oncoming traffic in culture" (p. 85). This attention to the community as an outgrowth of understanding the lived experience of faculty who teach for social justice turns *currere communis* toward Friere's (1970/1994) notion of popular education. It brings visibility to what often is "invisiblized," to use Liz's term, in higher education. A synergistic relationship in the promotion of justice is created when students are asked to engage in questions of justice, when faculty are supported in their justice-minded teaching, and when the community engages its own questions of justice and oppression. The combination of these forces upon higher education may provide another stressor upon the system that causes it to create institutional changes in support of social justice.

As I move through this final chapter and consider the "so what" of this phenomenological investigation, I have suggested possible implications in the areas of culture, community, and continuity in teaching for social justice in the context of higher education. The closing of this dissertation offers an opening to new research, reflections on my ongoing pathway to teaching-being for social justice, and a benediction for the *currere communis* for social justice.

Ishmael Revisited: Answering a New Call

In rounding out his comments about the process of phenomenological research, van Manen (1990) suggests that research can be "a form of deep learning, leading to a transformation of consciousness, heightened perceptiveness, [and] increased

thoughtfulness" (p. 163). I certainly have experienced for myself these outcomes van Manen suggests, and I hope that what I offer here invites the reader to experience them as well. For the last time in this journey, I open the paper to read Ishmael's ad:

> Teacher seeks pupil.
> Must have an earnest desire to save the world.
> Apply in person. (D. Quinn, 1992, p. 4)

What I now seek is beyond a new horizon that has been expanded through the process of this journey. My desire to name and to live my passion is strengthened. I possess and invite an idealism that a more just world is possible, and I press forward in community with others. In these final pages, I explore these ideas in more detail. I close this phenomenological journey with an invitation to continued teaching and being for social justice.

Explorations Beyond the Horizon

As I come to the end of this phenomenological exploration, I am called to wonder about new questions that might be explored in future research. For example, what is the lived experience of participating in a community of educators who teach for social justice? The faculty in my study share that they enjoy having someone in their classroom, reflecting on their teaching-being for social justice with me and in the group, and sharing stories and ideas. Many scholars (including Ayers, 2004; French & Garcia-Lopez, 2002; Kumashiro, 2004), suggest reforms to teacher education that promote questions of justice; how might they be applicable to faculty life? I am curious to know if it is possible to create an intentional *currere communis* for social justice and how it is lived by various faculty members and their educational partners across campus.

I would like to delve more deeply into the connections between curriculum, critical inquiry, and integrity. As early as ten years ago, I have wondered about the two notions of critical—critical pedagogy and critical thinking. How might these be distinguished as well as brought together? This exploration has also surfaced many ways in which faculty who teach for social justice practice an integrity in their living-teaching in which their internal values are lived externally. This does not seem to be unique to teaching for social justice. How might the journey of curriculum, combined with the two notions of critical inquiry, and the idea of integrity come together to form a new way of teaching-being?

Another area of inquiry might explore the dis/connections between a philosophy of critical pedagogy and its lived reality in the classroom. Can one teach for social justice, yet be unskilled in the classroom? What about those who are inspirational and highly skilled as teachers, yet who do not raise questions of social justice? What is the relationship between pedagogical theory and practice as it relates to teaching for social justice in the context of higher education?

Finally, I return to one of the research interests that I brought early to my doctoral studies: What is the lived experience of injustice? It seems that critical pedagogy would support an exploration of reading the world and writing the word with those who experience the injustice I seek to challenge. In my mind's eye, I see a writing and discussion group with women who are homeless or in prison, parents engaged in the social welfare system, or the poor elderly. What is the wisdom that they would offer about experiencing injustice that might inform how we in academia consider and encounter "the other?" Perhaps it is with this final consideration of future research that I

tap into the compass-plus-passion that brought me to the first pages I have written here and to the first pages I read that sparked a desire for social justice and its teaching.

My Compass-Plus-Passion

Throughout this journey to understanding, I have become more articulate and wide-awake in my own ways of teaching-being for social justice. As I come to greater understanding of the complexity of teaching-being for social justice, I am stronger, yet, more cautious about naming myself as such. Strong, because my compass-plus-passion has been affirmed and enlarged by this process. The work that I choose (or, as I like to understand, the work that chooses me) for the next steps of my personal and professional journey involves a "flinging" (Heidegger, 1971/2001, p. 100) into the unknown. I am stronger today than I was two years ago; I am more trusting of the power of my compass-plus-passion and the process it invites me to experience.

The experience of this phenomenological journey also has rendered me more cautious about naming myself a person who teaches for social justice. There is only a fine line between being principled and being pious, and between stating impassioned beliefs and being polemical. I believe that I have become more articulate and wide-awake to the ways in which my faithjustice perspective might be received by others and to the ways in which teaching for social justice can be lived and named. Because of this process, I believe that I am more conscious of my naming and can listen and invite others into conversation more easily.

My new work reflects the strength and caution I describe here. I will be teaching and working at a Catholic liberal arts college in its institute for social action. The language and stories of my faithjustice are invited and celebrated in this place. At the

same time, however, not everyone at the college ascribes to a notion of faithjustice. I suspect that the success of my work partly will depend on my ability to exercise my phenomenological muscles to bracket my pre-understandings and to name and know them, so that other voices and naming can be present. Friendships with fellow educators, I hope, will offer sustenance for the *currere communis* for social justice. My compass-plus-passion is directed toward the desire to participate in crafting a more just world. Like so many others, love is the passion that keeps my chin up, hands extended, body and words in motion as I see today and imagine tomorrow. And so I move forward.

Benediction

Formed on the Latin *bene+dicere*, meaning to "speak well," benedictions are offered at both the beginning and the end of events and ceremonies. Benedictions often embody religious significance, and as I stand here at the closing of one journey and at the beginning of another, the notion of benediction seems appropriate to consider. Looking back, I recognize that the ritual of benedictions was inherent in my phenomenological exploration of the lived experience of teaching for social justice in the context of higher education.

The first benediction is from Ishmael and all of the invitations and blessings that his invitation made present to me. My turning to the phenomenon of the lived experience of teaching for social justice ends with the conclusion of Ishmael's story. Ishmael both draws me in and sends me forth. The pupil asks, "What do I do if I earnestly desire to save the world?" (D. Quinn, 1992, p. 248). Ishmael responds, "What you do is to teach a hundred what I've taught you, and inspire each of them to teach a hundred. That's how it's always done" (p. 248).

In the second and third chapters I move forward remaining the pupil, symbolically asking a hundred people how they understand the lived experience of teaching for social justice. Freire, Greene, Ayers, and others are among the hundred I consult. Throughout the third chapter, philosophers Heidegger, Gadamer, Levinas, and Casey offer their wisdom for my journey to understanding: know yourself, honor the process, and remain open to surprise. And, van Manen suggests the pathway of hermeneutic phenomenology.

I then gather around the table with James, Ellie, Morrie, Liz and Rosalind, and they gather me into their lived experiences. Their first blessing is of my research journey itself. Their benediction is, "Yes, I will participate." The community of teacher-learners around me grows in complexity as I become evermore immersed in the quest to describe and interpret the lived experience of teaching for social justice in the context of higher education. I seek to continue to join with others in a *currere communis* for social justice.

As I write these concluding sentences I am overwhelmed with gratitude, awe, possibility. How do I end this journey, when in fact it represents not an ending but steady progress toward new horizons of teaching and being for social justice? Perhaps it is fitting that I conclude with a poem that for me represents a perspective grounded in faith, yet one that I believe, can be accessible and resonant for others. I recently came across a poem that begins, "Nothing is more practical than finding God" (attributed to Arrupe, n.d.). I find that the poem seems to resonate with the experience of the faculty who shared their lives and their teaching with me. But I begin, rather, with the phrase, "Nothing is more practical than finding teaching-being for social justice." The poem offers a powerful benediction to this study and to those who seek to teach, to learn, and to

be for social justice. As I stand at this point when the horizon of the past meets the horizon of the future, I offer this poem:

> Nothing is more practical
> than finding [teaching-being for social justice]
> that is,
> falling in love in a quite
> absolute and finite way.
> What you are in love with,
> what seizes your imagination,
> will affect everything.
> It will decide what will get you out of bed in
> the morning,
> what you will do with your evening,
> how you will spend your weekends,
> what you read,
> who you know,
> what breaks your heart
> and what amazes you with joy and gratitude.
> Fall in love.
> Stay in love.
> And it will decide everything.

APPENDIX A: INVITATION TO PARTICIPATE

Jennifer M. Pigza
4423 Lehigh Road, #731
College Park, Maryland 20740
301-314-2895 (w) – 301-642-5011 (h)
jpigza@umd.edu

May 2004

Dear Faculty Member,

I am writing to invite you to engage in a study that explores the experiences of college and university faculty members whose teaching and being is influenced by a commitment to social justice. I am conducting this study as a doctoral student in the Department of Education Policy and Leadership at the University of Maryland, College Park, under the direction of Dr. Francine Hultgren.

The purpose of this phenomenological study is to understand what it is like for faculty members to translate their own commitments to social justice to their experiences of teaching and being. As I seek to understand this experience, I will tape-record and transcribe approximately three conversational interviews, make approximately three observational visits to your classroom, and invite you to compose one written reflection. The first conversation provides an introduction and opening of your experiences of teaching for social justice, and the second and third conversations follow up on classroom observations and emergent themes from my analysis. Any comments you make or reflections you write will be used anonymously. You will not be identified by name in the published findings or in oral presentations, unless you choose to have your name revealed. After the research is complete, I will share the results with you.

This study will make an important contribution to understanding the lived commitment to critical education, and faculty experiences of fostering advocates for social justice while sustaining their own commitments to those same goals.

I am interested in setting up initial conversations for early summer. If you have any questions and/or would like to be one of my conversants, please contact me. Thank you for your consideration.

Sincerely,

Jennifer M. Pigza
Doctoral Candidate
Education Policy and Leadership
University of Maryland, College Park

APPENDIX B: INFORMED CONSENT FORM

Initials: _____ Date: _____
Page 1 of 2

Identification of Project/Title:	**Teacher Seeks Pupil—Must be Willing to Change the World: A Phenomenological Study of the Lived Experience of Teaching for Social Justice**
Statement of Age of Subject:	I state that I am over 18 years of age, in good physical health, and wish to participate in a program of research being conducted by Jennifer M. Pigza in the Department of Education Policy and Leadership at the University of Maryland, College Park, under the direction of Dr. Francine Hultgren.
Purpose:	I understand that the purpose of this research is to illuminate the experiences of faculty members who teach for social justice in the context of higher education.
Procedures:	I understand that this study involves conversations, observations, and personal writing, all of which will provide text for analysis. Topics for these activities include: experiences that served to form a commitment to social justice, experiences in teaching for social justice, and experiences in fostering advocates for social justice. • I understand that I will engage approximately in three tape-recorded and transcribed conversations, approximately three months apart, each approximately one-and-a-half to two hours in length. • I understand that I will be observed for three mutually agreed upon class sessions. • I understand that I will be asked to provide one written reflection of my experiences of teaching for social justice. • I understand that notes, transcripts and cassette tapes will be accessible only to the researcher and kept in a locked cabinet in her residence. At the completion of this study, the tapes will be dismantled, and written records will be shredded.
Confidentiality:	All information collected in this study is confidential, and I understand that my name will not be used in any public documents or oral presentations. I will be identified by a pseudonym, unless otherwise desired. The data I provide will be used for reporting and presentation purposes.
Risks:	I understand there are no foreseeable risks to participating in this study.
Benefits, Freedom to Withdraw:	I understand that this research is not designed to help me personally, but that the investigator hopes to learn more about faculty members' experiences of teaching for social justice in order to inform policy and practice in higher education. I am free to ask questions or withdraw from participation at any time and without penalty.

Initials: _____ Date: _____

To Contact Graduate Researcher:	Jennifer M. Pigza 4423 Lehigh Road, #731 College Park, MD 20740	jpigza@umd.edu 301-642-5011 (h) 301-314-2895 (w)
To Contact Faculty Advisor:	Dr. Francine Hultgren Department of Education Policy & Leadership University of Maryland College Park, MD 20742	fh14@umail.umd.edu 301-405-4562
To Contact Institutional Review Board	*If you have questions about your rights as a research subject or wish to report a research-related injury, please contact:* ***Institutional Review Board Office, University of Maryland, College Park, MD 20742; (email) irb@deans.umd.edu; (phone) 301-405-4212***	

Name of Participant: _____

Signature of Participant: _____ Date: _____

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